

SRIMAD BHAGAVATA



SRI RAMAKRISHNA
MATH

MYLAPORE, MADRAS 600 004. INDIA

RAMAKRISHNA MISSION ASHRAMA,
9.30 - 11.30, Book Stall 4.00 - 8.15,
17, RAMAKRISHNA ROAD,
SALEM - 636 007. Ph: 319457.

श्रीमद्भागवतम्
**SRI MAD
BHAGAVATA**

THE HOLY BOOK OF GOD

Translated by
SWAMI TAPASYANANDA

VOLUME IV
SKANDHAS XI-XII



SRI RAMAKRISHNA MATH
MADRAS-600 004 INDIA

Published by :
© The President,
Sri Ramakrishna Math,
Mylapore, Madras 600 004.

All Rights Reserved
Fourth Impression
IV-2M 1C-1-98
ISBN 81-7120-448-1
ISBN 81-7120-323-X

Printed in India at
Sri Ramakrishna Math Printing Press,
Mylapore, Madras 600 004.



CONTENTS

SKANDHA XI

Prologue	1
Chapter 1 The Curse of Holy Men on the Yadavas	5-7
Destruction of Yādavas—How the Curse took place—Krishna welcomes the Events	
Chapter 2 Sermon of the Navayogis I	8-14
Vasudeva's Question to Nārada—Nārada's Answer—Kavi on Bhāgavata Dharma—Hari on Bhāgavatottama	
Chapter 3 Sermon of the Navayogis II	14-21
Antariksha on Maya—Prabuddha on Bhāgavata Dharma—Parābhakti or Supreme Devotion—Pippalāyana on Narayana—The Atman—Āvirhotra on Vaidika Worship—Tāntrika Mode of Worship	
Chapter 4 Sermon of the Navayogis III	21-24
Drumila on Incarnations—Nara-Nārāyana—Other Incarnations	
Chapter 5 Sermon of the Navayogis IV	25-30
Chamasa on the Worldly-minded—Misinterpretation of Veda—Karabhājana on Worship—The Greatness of Kaliyuga—Exhortation to Vasudeva	
Chapter 6 Krishna on the Eve of His Ascension	31-36
Hymn of the Devas—End of earthly Sojourn—Uddhava seeking Refuge	
Chapter 7 Krishna's Instruction: Avadhūta's Sermon on His Teachers I	36-43
Krishna's Exhortation—Uddhava seeks Instruction—The spiritual Essence in Man—Avadhūta questioned by Yadu—Gurus of the Avadhūta: Earth—Air, Sky, Water and Fire—Moon, Fire and Sun—Lesson from the Bird Kapota	
Chapter 8 Avadhūta's Sermon on His Teachers II	44-48

Lesson from the Python—Lesson from the Ocean and the Moth—Lesson from the Honey-bee—Lesson from the Elephant—Lesson from the Honey-gatherer—Lesson from the Deer—Lesson from the Fish—Lesson from Pingala—Pingala on Renunciation	
Chapter 9 Avadhūta's Sermon on His Teachers III	48-52
Lesson from Osprey etc.—Lesson from a Girl's Bangles—Lesson from the Arrow-smith—Lesson from the Snake—Lesson from the Spider—Lesson from the Worm—Lesson from one's Body—The Avadhūta on himself	
Chapter 10 Limitations of Vedic Ritualism	52-57
Duties of a Devotee of the Lord—Guru: His Service and Function—Limitation of Vedic Ritualism—Consequences of evil Action—The Lord as Time the Consumer—Who is a Holy Man?	
Chapter 11 Bondage and Freedom	57-62
The Atman and his Bondage—The Bound and the Free—Path of Devotion—The Holy Man and his Ways—Ways of Devotion and Worship	
Chapter 12 Holy Association	62-65
The sanctifying Power of Holy Association—Supreme Example of the Gopikas—Divine Manifestation	
Chapter 13 The Song of the Swan	66-71
How Sattva develops Bhakti and Illumination—How to avoid Sense Slavery—Hamsāvatāra—The Conquest of the Mind—Spiritual Awakening—State of the Awakened One—The Lord as Support of Values	
Chapter 14 Bhakti as the Supreme Means of Spiritual Fulfilment	71-75
Diversity of Vedic Interpretations—The Supremacy of Devotion—The Practice of Meditation	
Chapter 15 Siddhis or Powers	76-79
Primary and Secondary Siddhis—Means to acquire Siddhis—Siddhi, an Obstacle	
Chapter 16 Manifestations of Divine Glory	79-83
Chapter 17 Varnashrama: Brahmacharin and Grihastha	84-89
How to augment Devotion—Varnas: Their Characteristics—Brahmacharin's Duties—Life-long Brahmacharin's Duties—	

	Brahmana Householder's Duties—Duties in Times of Danger— Salvation in Householder's Life	
Chapter 18	Varnāshrama: Vānaprastha and the Sannyāsin	90-95
	Vanaprastha's Way of Life—Sannyasin's Way of Life—Parama- hansa's Way of Life—More on a Sannyasin's Way of Life— Premature Sannyasa: its Evils—Salvation through Performance of Ashrama Dharmas	
Chapter 19	The Spiritual Goal: A Comprehensive Account	95-100
	Jnāna, Vijnāna and Vairāgya—Bhakti Yoga—Questions of Uddhava—Yama and Niyama—Spiritual Excellences	
Chapter 20	Bhakti, Jnana and Karma Yogas	100-105
	Is the Distinction between Good and Bad Absolute?—Types of spiritual Communion—The spiritual Value of human Body— Yoga as Restraint of Mind—Difficulties of Aspirants—The Self-sufficiency of the Path of Devotion	
Chapter 21	The Sphere of Virtue and Vice	105-110
	A Theory of Good and Bad—The Pure and the Impure—Re- lativity of Moral Values—Moral Degradation—Purpose of Vedic Ritualism—Indirectness of the Veda	
Chapter 22	The Unaffected Atman	110-117
	Why Philosophers Differ—The Categories: Varying Enumera- tions—How the Atman can be different from the Body—The Phenomenon of Death—The unaffected Atman—Bondage and Awakening	
Chapter 23	Song of the Mendicant	118-125
	The Brahmana of Avanti—He becomes a Mendicant—Mendi- cant persecuted—Mind as Cause of Samsara—The Unaffected Atman—I-sense as the Experienter of Samsara	
Chapter 24	Philosophy of Creation and Dissolution	125-128
	Prakriti and Purusha—Evolution of Prakriti—The Lokas— Brahman as unchanging Reality—Pralaya	
Chapter 25	Gunas and Freedom from Them	128-132
	Man's Character and Gunas—Dominance of a particular Guna—Gunas and Man's Spiritual Progress—Liberation from Gunas	

Chapter 26	Exhortation to Avoid Evil Company	132-135
	Example of Purūravas—Soliloquy: Evils of Sensuality—The vile Body—Avoid evil Company—Holy Men and the Effect of their Company	
Chapter 27	Kriya Yoga or Devotional Ritualism.	136-141
	Universal Communion—The Images for Worship—Invoking of Divine Presence—Procedures of Worship—Homa or Worship through Fire—Concluding Items of Worship—The Merits of ritualistic Worship	
Chapter 28	Jnana Yoga	142-148
	Falsity of worldly Values—Whose is Bondage—Knowledge and its Method—The State of the Knowing One—Some Obstacles to Yoga	
Chapter 29	Concluding Instruction to Uddhava	148-154
	Excellence of Bhagavata Dharma—Universal Adoration—The Glory of these Teachings—Uddhava advised to go to Badari	
Chapter 30	The Fratricidal Holocaust	154-158
	Forebodings—Destruction of the Yādavas—Krishna shot at by Hunter—Dāruka's Meeting with Krishna	
Chapter 31	Krishna's Ascent and After	159-161
	The Lord's Exit—Aftermath of Krishna's Exit	

SKANDHA XII

Prologue	162-163
Chapter 1	Royal Dynasties and Their Degeneration	164-167
	Pradyotas and Sisunāgas—The Nine Nandas—The Mauryas and the Sungas—The Kanvas and other Rulers—Yavanas, Turushkas and Abhīras—People reduced to the State of Mlechchas	
Chapter 2	Progress of Kali	167-171
	The all-round Degeneration in Kali Yuga—Incarnation of Kalki and Advent of Kritayuga—Life a Vanity Fair	
Chapter 3	How to Overcome the Evils of Kali	171-176
	Vanity of kingly Ambitions—Generating Renunciation the	

Object of Accounts of Kings—Evils of Kali—Adoration of the Lord the Panacea for the Evils of Kali

Chapter 4	The Four Kinds of Pralayas	176-181
	Naimittika Pralaya—Prākṛita Pralaya—Ātyantika Pralaya or Moksha—Nitya Pralaya—The Glory of the Bhāgavata	
Chapter 5	Last Words of Sri Suka	181-183
	The Atman is Deathless—The Atman and the Embodied Being—The Triumph of the Spirit	
Chapter 6	Salvation of Parikshit and After	183-191
	Parikshit's Illumination and Suka's Departure—Takshaka bites the King—Serpent Sacrifice of Janamejaya—Suta's Reflections—The Philosophy of Sound and the Origin of the Veda—Division into Rik, Sāma, Yajus and Atharva—Origin of Taittiriya Recensions—Yajus, Kanva and Mādhyandina Recensions—Sāma Hymns	
Chapter 7	Characteristics of the Puranas	191-193
	Atharva Veda—Puranas and their Characteristics—The Enumeration of the Puranas	
Chapter 8	The Greatness of Mārkaṇḍeya	194-199
	Story of Mārkaṇḍeya—Indra's Attempt to disturb Mārkaṇḍeya's Tapas—Appearance of Nara-Nārāyaṇa—Mārkaṇḍeya's Hymn	
Chapter 9	Mārkaṇḍeya's Vision of the Lord's Maya	199-203
	Mārkaṇḍeya's Desire to experience the Lord's Yogamāya—The Vision of the Deluge—The Lord as Infant lying on Banyan Leaf—Vision of the Infant as Cosmic Being	
Chapter 10	Lord Siva Blesses Mārkaṇḍeya	203-207
	Lord Siva and Mārkaṇḍeya—Siva at Mārkaṇḍeya's Ashrama—Offering of Boons to Mārkaṇḍeya—Mārkaṇḍeya's Reaction to the Offer of Boons—The Greatness of Mārkaṇḍeya	
Chapter 11	The Divine Form Explained	207-212
	The Cosmic Form of the Lord—The Symbolism of the Paraphernalia of Mahaviṣṇu—The Vyūhas—The Sun and his Movements	
Chapter 12	The Contents of the Bhāgavata	212-219
	First and second Skandhas—The third Skandha—Skandhas	

four to seven—Eighth and ninth Skandhas—Tenth and eleventh Skandhas—The twelfth Skandha—Devotion to God the only Topic of the Bhāgavata—The Merits of studying the Bhāgavata—Salutation to the Lord

Chapter 13	Concluding Salutations	219-222
	Salutations—Puranas and their Extent—Uniqueness of the Bhāgavata among the Purānas	
Appendix I	Metaphysics of the Bhāgavata	223-228
	The Bhāgavata and Advaita—Schools of Advaita—A new Theory of Scriptural Exegesis—Bheda-abheda Mysticism—Vedānta in its two Phases—Theistic Absolutism	
Appendix II	Theology of the Bhagavata	229-241
	The Theory of the Padas of Brahman—Krishna Conception versus Vishnu Conception—World Manifestation and Salvation—Brahman, Paramātmā and Bhagavān: The Denotation of the Terms—Tripād-vibhūti-Mahānārāyanopaniṣad and the Bhāgavata—The Epiphanies of Mahāvishnu: The Vyūhas—The Guṇāvātaras—The Leelāvatāras—Other Classifications of Avatāras—Avatāra as an Infilling (Āvesa) of Anugraha-Sakti or Redeeming Power	
Appendix III	Glossary	242-246
Appendix IV	General Index	247-250
Appendix V	Index to Hymns	251

Srimad Bhagavata-Mahapurana

Skandha Eleven

PROLOGUE

The eleventh Skandha of the Bhagavata, containing 31 chapters and 1366 verses, is the concluding section of the Sri Krishna saga, the major part of which is elaborately dealt with in the tenth Skandha. The main topic of discourse in this 11th Skandha is Moksha—the attainment of illumination and liberation from the cycle of Samsara. Along with the tenth, it is the crowning cope-stone of the edifice of the Bhagavata.

It opens with a chapter on the circumstances leading to the destruction of the clan of the Yadavas. After narrating the story of the iron pestle and the curse by holy men, the exposition of the Bhagavata Dharma is taken up from the second chapter in the form of a reply that Narada gave to Vasudeva, the father of Krishna, to a question he put to that Devarshi (divine sage) who was then sojourning in Dwaraka to attend on Krishna. Narada's reply is in the form of an elaborate quotation of the discourses that the Navayogis—Kavi, Hari, Antariksha, Prabuddha, Pipalāyana, Āvirhotra, Drumila, Chamasa and Karabhājana—gave at the Brahmasatra conducted at the court of King Nimi of Videha. These nine yogis were the sons of King Rishabha, who took to asceticism from early life, and attained to the highest stage of spiritual illumination. The nine questions on man's spiritual well-being posed by King Nimi before them relate

to the Bhagavata Dharma, the characteristics of a Bhakta, Maya, the conquest of Maya, Brahman, Karma, Incarnation, the fate of the worldling, and the Yuga-dharmas. This episode of the Navayogis is dealt with in four chapters, from the second to the fifth, and forms one of the most illuminating sections of the Text, wherein the whole doctrine of Bhakti and Jnana are dealt with in brief compass with great devotional fervour. It is in fact the Bhagavata in a nutshell.

From the sixth chapter the story of the destruction of the Yadavas is resumed. Krishna's impending ascent is preceded by the visit of the Devas to him with a prayer in this respect followed by a great hymn. The awesome omens appearing everywhere in Dwaraka frighten the Yadavas, and on Krishna's advice they make preparations to proceed to Prabhasa, a nearby holy place, to pray and perform ceremonies to ward off the threatening danger.

At this point Uddhava, the great devotee and attendant of Krishna, feeling that his Lord and master would soon give up his incarnate body, approaches him, pays him obeisance in all humility and devotion, and requests to be instructed in the way by which man could attain to his spiritual *summum bonum*. The twenty-three chapters beginning from the 7th to the end of the 29th deal with the conversa-

tion between the Master and the disciple, and are often called the Uddhava Gita.

To begin with, in order to show the importance of eliminating evil traits and of cultivating qualities that are helpful to one's higher spiritual evolution, the story of the Avadhuta and his twenty-four Gurus, from all of whom the Avadhuta learnt spiritually elevating lessons, is narrated in three chapters, from the seventh to the tenth. The twenty-four Gurus are: the earth, air, sky, water, fire, moon, sun, bird Kapota, python, ocean, river, moth, bee, elephant, honey-collector, deer, fish, the courtesan Pingala, the bird Kuraraka, maiden, arrow-smith, serpent, spider and wasp. For a succinct statement of the matter discussed in these three chapters, the reader is referred to the ten verses of the 93rd chapter of *Narayaneeyam* (published by this Math with an English translation).

After the preparatory disciplines are thus expounded through the Avadhuta episode, the subject of the means for the attainment of the Atman-consciousness and liberation from bondage is taken for discussion in chapter ten. In chapter eleven, Uddhava's doubt about recognising the liberated from the others is resolved by the description of the signs of the liberated as distinguished from those of the bound. It is pointed out that liberation consists in recognising that the Atman has always been free and that it was never really bound. But merely speaking about the freedom of the Atman will not arouse the consciousness of freedom. Sadhanas are to be practised and contact with holy men should be made for this attainment. The disciplines of the Bhagavata Dharma for promoting devotion are described as the Sadhana for spiritual development. The subject is pursued in its diverse aspects till the end of the 14th chapter.

In the 15th chapter the Yogic powers that accrue to aspirants are described, but the aspirants are at the same time warned not to be tempted by them. The various Vibhutis or manifestations of Divine glory are described in the 16th chapter. It is also pointed out therein that this is meant to help the mind to remember the Divine as permeating everything in Nature and life.

The next two chapters, the 17th and the 18th, are devoted to a description of the four Varnas and the four Ashramas, which the ancient India civilisation held forth as a divine social conditioning helpful to man's spiritual development. In the 19th chapter, a brief description is given of Jnana and Bhakti as also of Yama or ethical perfection, the attainment of which is the purpose of the Varnashrama discipline.

In the 20th chapter the competency of aspirants for the path of Karma, Bhakti and Jnana is discussed, and the supreme importance of Bhakti is again asserted. In the 21st chapter the ways of life of people who do not care for Jnana or Bhakti, but live for the fulfilment of their desires here and hereafter are considered and criticised. Such people maintain that the Veda enjoins the ways of having sense enjoyments here and hereafter through the efficiency of the rituals it prescribes. The question of the relativity of the moral standards is discussed. It is also concluded that Vedic ritualism and its provision of enjoyment here and hereafter are meant only to attract the childish sense-bound man to the Vedic way of life, and gradually make him fit for renunciation of worldly values and realisation of one's spiritual nature, which form the real purport of the Veda.

The 22nd chapter teaches the philosophy of the unaffected Atman. First is dis-

cussed the question why the theory of categories is enumerated differently by different philosophers. It is pointed out that the difference in numbers springs from the inclusion of effects in the cause by some, and counting them separately by others. It is also pointed out that the object of enumerating the categories is not so much to fix their number exactly as to establish that the Atman as Pure Consciousness is distinct from the categories. The phenomenon of death and the awakening of the Atman from ignorance are then discussed.

The 23rd chapter describes the unaffected and unaffected nature of the Atman through the story of an erstwhile worldling who gets complete dispassion. In his soliloquy, known sometimes as Bhikshu Gita, it is shown that the cause of all the sufferings of Samsara is only oneself and not any external agency. The 24th chapter is devoted to the teachings on creation and dissolution, which go to prove that Brahman persists unchanged from the beginning to the end of the series of changes involved in creation and dissolution, that He must have therefore existed in the middle too, and that He is therefore the one Reality, of which the effect conditions are all only temporary phases.*

The 25th chapter discusses the nature of man, things and actions according to the dominance of the Gunas of Prakriti in their pristine and uncombined nature as also in combination with one another. But all matters connected with the Lord are not the products of the Gunas. Devotion to the Lord is shown as the way to overcome the domination of the Gunas.

The danger of spiritual downfall which unholy contacts and craving for sensuous satisfaction pose for spiritual aspirants is vividly described in the 26th chapter

through the story of Emperor Pururavas and his infatuation for the heavenly beauty Urvashi. The glory of dispassion and renunciation are in the end highlighted through the song of Pururavas after he regained his spiritual balance.

In the 27th chapter, Kriya Yoga or the ritualistic worship of the devotional school with the use of images and other kinds of symbols is described with many details. It is claimed that worship performed with faith and sincerity will develop the spirit of dispassion in man, and thus provide the background for the development of the highest form of Bhakti.

The 28th Chapter gives a succinct statement of the Vedantic doctrine of the uninvolved and unaffected Atman. That which exists at the start of the series of changes and which remains unmodified till the end of the series, must have been in the middle also. The phenomenal world, which is the world of change, has reality only insofar as it is an expression of Brahman, the real of real entities. Apart from Him, the world of change, taken by itself, is only a figment. It is also pointed out that the one subjected to bondage is the Jiva, a segment of the universal Atman identifying himself as the 'I' with reference to the complex of body, senses and Prana. Liberation is the recognition that this connection with the complex has never been factual but only the result of a sense of identification arising from ignorance. Here is given an uncompromising statement of the extreme Vedantic position of Non-origination and Drishti-srishti-vada (solipsism). It is difficult to find its relevancy to the pure doctrine of Bhakti preached in the Text. Perhaps it is meant to show that Brahman is unaffected in spite of creation. The logical way of justifying unaffectedness is to invoke apparency for all manifestation,

which is not much different from the doctrine of non-origination.

The 29th chapter is the concluding part of the instruction to Uddhava. Overawed by the subtlety and the inherent difficulty of the pure path of Jnana expounded, Uddhava asks for a more understandable and practicable set of instructions for men like him. In reply the Lord directs his attention to the Bhagavata Dharma, the special revelation He has given to mankind. Its fundamental doctrines are stated as doing every one of one's actions as an offering to the Lord, and practising to see all beings as His tabernacle. This leads one to universal adoration and the intuition of the truth of the unaffected Atman. At the close of the instruction Uddhava is asked to proceed to Badari and practise austerities.

In the next two chapters, the Skandha is concluded with the subsequent events that lead to the destruction of Yadavas in a fratricidal conflict, and to the abandonment of their human bodies by Rama and Krishna. After Krishna's exit, his palace-city of Dwaraka was consumed by the sea. Krishna's exit from the world, which according to the Indian tradition took place at the beginning of the Kali Era in 3012 B.C., marks the start of the Kali Yuga.

Sometimes a comparison is instituted between the instruction to Uddhava by Krishna in the 11th Skandha of the Bhagavata and the teachings of the Bhagavad Gita which Krishna had revealed to Arjuna on the field of Kurukshetra, and some hold that the former is a sort of

complement to the teachings of the Gita. This is true in the sense that a more explicit statement of pure Advaita and an exposition of the ritualistic worship of Vaishnava Tantras are found in the message given to Uddhava. The Gita too accepts the unity of existence and the divinity of the Jiva, but it is doubtful whether it advocates the doctrine of apparency of the world, as it is not very clearly stated there. In a doctrine of unity the relation between Brahman and the manifested world can be put in two ways. One is that the manifestation is real, but it does not affect the unity and perfection of Brahman. The other maintains that Brahman has never manifested as the world and the Jiva, and that they both are a mere appearance conjured up by ignorance. This is considered the logical way of stating the unaffectedness of Brahman. But while this objective is achieved, it raises metaphysical problems of intricacy equal to what it claims to have solved. Perhaps that is why the Gita stops with the unity of existence and is satisfied by saying that Brahman is not affected by the world manifestation. When Krishna states the position of pure Advaita in chapter 28 of this Text, Uddhava says that he is more confused than instructed, and then Krishna proceeds to re-state the position of pure Bhagavata Dharma, which consists in the tenet that God dwells in all beings, and that it is therefore the duty of the faithful to honour all in this light and also perform all their works, including the natural ones, as offerings to the Divine.

श्रीमद्भागवतम्

एकादशः स्कन्धः अथ प्रथमोऽध्यायः

श्रीबादरायणिस्वाच

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः । भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम् ॥ 1॥
ये कोपिताः सुबहु पाण्डुमुताः सपत्नैर्दुर्द्युतहेलनकचग्रहणादिभिस्तान् ।
कृत्वा निमित्तमितरेतरतः समेतान् हत्वा नृपान् निरहरत् क्षितिभारमीशः ॥ 2॥
भूभारराजपृतना यदुभिर्निरस्य गुप्तैः स्वबाहुभिरचिन्तयदप्रमेयः ।
मन्येऽवनेर्ननु गतोऽप्यगतं हि भारं यद् यादवं कुलमहो अविषह्यमास्ते ॥ 3॥
नैवान्यतः परिभवोऽस्य भवेत् कथंचिन्मत्संश्रयस्य विभवोऽह्नस्य नित्यम् ।
अन्तःकलिं यदुकुलस्य विधाय वेणुस्तम्बस्य वह्निमिव शान्तिमुपैमि धाम ॥ 4॥
एवं व्यवसितो राजन् सत्यसङ्कल्प ईश्वरः । शापव्याजेन विप्राणां संजह्ने स्वकुलं विभुः ॥ 5॥
स्वमूर्त्या लोकलावण्यनिर्मुक्त्या लोचनं नृणाम् । गीर्भिस्ताः स्मरतां चित्तं पदैस्तानीक्षतां क्रियाः ॥ 6॥
आच्छिद्य कीर्तिं सुश्लोकां वितत्य ह्यञ्जसा नु कौ । तमोऽनया तरिष्यन्तीत्यगात् स्वं पदमीश्वरः ॥ 7॥

Skandha XI : Chapter I

THE CURSE OF HOLY MEN ON THE YADAVAS

Destruction of Yadavas (1-7)

Sri Suka said: 1. Krishna and Rama, utilising their large following of Yadavas, effected the destruction of Asuras masquerading as kings. Then they created a bitter internecine feud among the Yadavas themselves, resulting in their destruction. Thus they relieved the earth of its burdens. 2. The Lord, making instruments of the sons of Pandu, who were provoked to great anger and vengeance because of the repeated outrages on them by their enemies, the Kauravas (like the deceitful game of dice, insulting behaviour, humiliation of Pāṇchālī, poisoning, and incendiarism), created a war between the two parties, which resulted in the destruction of all the kings and their followers who had joined on either side. Thus the Lord lessened the earth's burden. 3. Besides, he relieved the earth of its burden of wicked kings also with the help of the Yadava

armies under his own lead and protection. The inscrutable Lord now thought: 'The earth's burden has no doubt been very much reduced in a way, but not to the desirable extent. For, there yet remains the power of the Yadava clans, whose might is irresistible by any one. 4. These Yadavas who depend upon me and who have untold military resources that can be easily misused, can never be defeated by any other power. So just as bamboo groves are destroyed by fire ignited by internal friction, I shall instigate an internecine quarrel among the Yadus leading to their destruction, and then I shall withdraw from the scene of action to my Abode of Peace. 5. The Lord, whose will always comes true, resolved thus, and brought about the destruction of his own Yadava clan through the curse pronounced by some holy men. 6-7. By the charming beauty of his form that excelled everything called beautiful in the world, he attracted

राजोवाच

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम् । विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥ 8॥
यन्निमित्तः स वै शापो यादृशो द्विजसत्तम । कथमेकात्मनां भेद एतत् सर्वं वदस्व मे ॥ 9॥

श्रीशुक उवाच

बिभ्रद् वपुः सकलसुन्दरसन्निवेशं कर्माचरन् भुवि सुमङ्गलमाप्तकामः ।
आस्थाय धाम रममाण उदारकीर्तिः संहर्तुमैच्छत कुलं स्थितकृत्यशेषः ॥10॥
कर्माणि पुण्यनिवहानि सुमङ्गलानि गायज्जगत्कलमलापहराणि कृत्वा ।
कालात्मना निवसता यदुदेवगेहे पिण्डारकं समगमन् मुनयो निसृष्टाः ॥11॥

विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरङ्गिराः । कश्यपो वामदेवोऽत्रिर्वसिष्ठो नारदादयः ॥12॥
क्रीडन्तस्तानुपब्रज्य कुमारं यदुनन्दनाः । उपसंगृह्य पप्रच्छुरविनीता विनीतवत् ॥13॥
ते वेषयित्वा स्त्रीवेषैः साम्बं जाम्बवतीसुतम् । एषा पृच्छति वो विप्रा अन्तर्बल्यसितेक्षणा ॥14॥
प्रष्टुं विलज्जती साक्षात् प्रभूतामोघदर्शनाः । प्रसोष्यन्ती पुत्रकामा किंस्वित् संजनयिष्यति ॥15॥

the looks of all towards himself. By his sweet words he attracted the minds of all who remembered them. By the imprints he left on life, he inspired noble actions dedicated to Him, in all who noticed them. For the good of posterity he spread all over the world the fame of his holy deeds. Considering these to be sufficient to help people overcome the darkness of ignorance, he concluded his sport as the incarnate and went back to his Eternal Realm.

How the Curse took Place (8-19)

The Rajah said: 8. How could there be any occasion for the incurring of a holy man's curse by the Yadavas, whose minds ever rested on Krishna, and who were noted for their devotion to holy men and elders, for their liberality, and for their readiness to serve? 9. O great one! What occasioned that curse? What exactly was the nature of the curse? How did quarrel arise among the Yadavas who were noted for their unity? Please tell me all about these matters.

Sri Suka said: 10. Endowed as he was with a form that was the concentrated essence of everything beautiful, perform-

ing various works contributive to world-welfare though himself self-fulfilled and free from all desires, the Lord of holy fame, who resided at Dwaraka demonstrating the ideals of a householder's life, felt none-the-less that there was a part of his mission that still remained unfulfilled—the destruction of his own clan. 11. In the course of his life at Dwaraka, engaged in works that were holy, joy-giving and purifying, the Lord, who was now in the destructive role, once invited some sages for the performance of certain rites. After the ceremonies were over, he sent the sages to a place of pilgrimage called Pindaraka. 12. Among them were Viswāmitra, Asita, Kasyapa, Vāmadeva, Atri, Vasishtha, Nārada and several others. 13. Some playful youths, dear members of respectable Yadava families, approached those sages with a show of respect and asked them a question. 14-15. They had dressed Sāmba, the son of Jāmbavati, like an expectant woman and showing him, asked the sages, 'O sages of unerring insight! Here is this young woman, beautiful and expecting. She is too bashful to ask you directly, so she is asking you through us: What will

एवं प्रलब्धा . मुनयस्तानूचुः कुपिता नृप ।
 तच्छ्रुत्वा तेऽतिसंत्रस्ता विमुच्य सहसोदरम् ।
 किं कृतं मन्दभाग्यैर्नः किं ददिष्यन्ति नो जनाः ।
 तच्चोपनीय सदसि परिस्नानमुखश्रियः ।
 श्रुत्वामोघं विप्रशापं दृष्ट्वा च मुसलं नृप ।
 तच्चूर्णयित्वा मुसलं यदुराजः स आहुकः ।
 कश्चिन्मत्स्योऽग्रसील्लोहं चूर्णानि तरलैस्ततः ।
 मत्स्यो गृहीतो मत्स्यघ्नैर्जलिनान्यैः सहार्णवे ।
 भगवाञ्ज्ञातसर्वार्थ ईश्वरोऽपि तदन्यथा ।

जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥16॥
 साम्बस्य ददृशुस्तस्मिन् मुसलं खल्वयस्मयम् ॥17॥
 इति विह्वलिता गेहानादाय मुसलं ययुः ॥18॥
 राज्ञ आवेदयाञ्चक्रुः सर्वयादवसन्निधौ ॥19॥
 विस्मिता भयसंत्रस्ता बभूवुर्द्वारिकौकसः ॥20॥
 समुद्रसलिले प्रास्यल्लोहं चास्यावशेषितम् ॥21॥
 उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः ॥22॥
 तस्योदरगतं लोहं स शल्ये लुब्धकोऽकरोत् ॥23॥
 कर्तुं नैच्छद् विप्रशापं कालरूप्यन्वमोदत ॥24॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे प्रथमोऽध्यायः ॥ 1॥

be the sex of the child to be born to her? She is keen to have a boy.' 16. O King! The sages felt extremely angry at this insulting behaviour of the young men, and said, 'O fools! She will deliver a pestle, and that will be the ruin of your clan'. 17. Frightened by the curse, the young men immediately dismantled the made-up abdomen of Sāmba only to find within it an iron pestle. 18. 'What have we unfortunate fellows done! What will our people say on coming to know of this!' Lamenting thus, and confused and agitated, they went back to their homes, carrying the pestle with them. 19. With faded faces, they made a clean breast of everything to King Ugrasena in the assembly of the Yadavas. The matter was not, however, brought before Krishna.

Krishna welcomes the Events (20-24)

20. O King! Hearing about the unfaill-

ing curse of the holy men and seeing the iron pestle, the residents of Dwaraka were both immensely astounded and terrified. 21. Ugrasena, the Yadava king, had the pestle powdered, and along with the residuary bit of iron, had the whole thing thrown into the sea. 22. Now a fish in the sea happened to swallow that bit of iron, while the filings were all washed ashore by the waves, where they all miraculously grew into a kind of grass called Eraka. 23. The particular fish that swallowed the iron piece was caught among others in the net cast by a fisherman into the sea. He took the iron piece from the stomach of the fish and forged it into an arrow head. 24. Though the Lord knew all these details, and was capable of counteracting their evil effects, he did not care to do so. Being himself the Time-spirit, all these events had indeed his approval.

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

गोविन्दभुजगुप्तायां द्वारवत्यां कुरुद्वह । अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः ॥ 1॥
 को नु राजन्निन्द्रियवान् मुकुन्दचरणाम्बुजम् । न भजेत् सर्वतोमृत्युरुपास्यममोत्तमैः ॥ 2॥
 तमेकदा तु देवर्षि वसुदेवो गृहागतम् । अर्चितं सुखमासीनमभिवाद्येदमब्रवीत् ॥ 3॥

वसुदेव उवाच

भगवन् भवतो यात्रा स्वस्तये सर्वदेहिनाम् । कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मनाम् ॥ 4॥
 भूतानां देवचरितं दुःखाय च सुखाय च । सुखायैव हि साधूनां त्वादृशमच्युतात्मनाम् ॥ 5॥
 भजन्ति ये यथा देवान् देवा अपि तथैव तान् । छायेव कर्मसचिवाः साधवो दीनवत्सलाः ॥ 6॥
 ब्रह्मस्तथापि पृच्छामो धर्मान् भागवतांस्तव । याञ्छुत्वाश्रद्धया मर्त्यो मुच्यते सर्वतोभयात् ॥ 7॥
 अहं किल पुरानन्तं प्रजार्थो भुवि मुक्तिदम् । अपूज्यं न मोक्षाय मोहितो देवमायया ॥ 8॥
 यथा विचित्रव्यसनाद् भवद्भिर्विश्वतोभयात् । मुच्येम ह्यञ्जसैवाद्धा तथा नः शाधि सुव्रत ॥ 9॥

Skandha XI : Chapter 2

SERMON OF THE NAVAYOGIS I

Vasudeva's Question to Narada (1-9)

Sri Suka said: 1. O great King! The sage Narada, in his eagerness to serve Krishna, would often sojourn long at Dwaraka, which was under Sri Krishna's protection. 2. Ever threatened with death, as men are, who among them with even a modicum of understanding will not adore the feet of Mukunda, the giver of Moksha and the object of worship for the immortals even? 3. Once the sage Narada went to Vasudeva's house. After welcoming the honoured visitor with offerings and seating him comfortably, Vasudeva asked him as follows with due respect.

Vasudeva said: 4. O worshipful Sir! The arrival of parents is for the welfare of their children. The arrival of devoted holy men at a place is for the relief of men suffering from the travails of Samsara. In the same way, your peregrinations are undertaken for the good of the whole world. 5. The ways of the celestials are

sometimes the cause of good and sometimes of suffering. But the ways of sages like you, whose minds ever rest in the Lord, are always for the good of men. 6. Devas, who are under the regulation of Karma, favour their devotees exactly as, and to the extent, the devotees have made offerings to them, just as a shadow moves exactly as the shadow-giving object moves. But holy men sympathise with all sufferers, irrespective of any such consideration. 7. O holy one! Be that as it may, I wish to know from you those devotional disciplines (Bhagavata Dharma) by following which the Lord became gracious to you. I believe by hearing it with faith, man is freed from the fear of the cycle of life and death. 8. Long ago, being under the infatuation of divine Maya, I adored the Infinite Lord, the grantor of liberation, for getting an issue, but not for freedom from Samsara. 9. Instruct me how, by my association with you, I can quickly attain liberation from this Samsara which is full

श्रीशुक उवाच

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता । प्रीतस्तमाह देवर्षिर्हरेः संस्मारितो गुणैः ॥10॥

नारद उवाच

सम्यगेतद् व्यवसितं भवता सात्वतर्षभ । यत्पृच्छसे भागवतान् धर्मास्त्वं विश्वभावनान् ॥1॥
 श्रुतोऽनुपठितो ध्यात आदृतो वानुमोदितः । सद्यः पुनाति सद्धर्मो देव विश्वद्रुहोऽपि हि ॥12॥
 त्वया परमकल्याणः पुण्यश्रवणकीर्तनः । स्मारितो भगवानद्य देवो नारायणो मम ॥13॥
 अत्राप्युदाहरन्तीममितिहासं पुरातनम् । आर्षभाणां च संवादं विदेहस्य महात्मनः ॥14॥
 प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः । तस्याग्नीध्रस्ततो नाभिर्ऋषभस्तत्सुतः स्मृतः ॥15॥
 तमाहुर्वासुदेवांश्च मोक्षधर्मविवक्षया । अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगम् ॥16॥
 तेषां वै भरतो ज्येष्ठो नारायणपरायणः । विख्यातं वर्षमेतद् यन्नाम्ना भारतमद्भुतम् ॥17॥
 स भुक्तभोगां त्यक्त्वेमां निर्गतस्तपसा हरिम् । उपासीनस्तत्पदवीं लेभे वै जन्मभिस्त्रिभिः ॥18॥
 तेषां नव नवद्वीपपतयोऽस्य समन्ततः । कर्मतन्त्रप्रणेतार एकाशीतिर्द्विजातयः ॥19॥
 नवाभवन् महाभागा मुनयो ह्यर्थशंसिनः । श्रमणा वातरशना आत्मविद्याविशारदाः ॥20॥

of sorrows and fears.

Narada's Answer (10-31)

Sri Suka said: 10. O King! Questioned thus by the wise Vasudeva, the Devarshi Narada, whose mind was roused to devotional heights by the thought of the Lord's excellences, spoke as follows with great joy.

Sri Narada said: 11. O noble Yadava! Your eagerness in putting a question of this kind is highly commendable. For, it relates to Bhagavata Dharma (devotional doctrine), which sanctifies the world. 12. By hearing this holy doctrine, by extolling it, by meditating on it, by respecting it, and by propagating it—even great sinners stand purified. 13. By your question you have intensified my remembrance of the worshipful Narayana, the Lord of all, the most auspicious one, the sanctifier of all who take his name and excellences. 14. There is the tradition of a conversation that took place ages ago between the sons of Rishabha known as the Navayogis (the group of nine Yogis) and Janaka, wherein the doctrines of the

Bhagavata Dharma are well expounded and illustrated. 15. Swāyambhuva Manu's son was Priyavrata; his son, Āgnīdhra; his son, Nābhi; and his son, Rishabha. 16. Rishabha was said to be a part of Vāsudeva, the Supreme Lord, incarnated to spread the devotional doctrine among mankind. He had a hundred sons all well versed in the Vedas. 17. Among them Bharata, the eldest, was wholeheartedly devoted to the Lord Narayana. It is noteworthy that this country, known originally as Ajanābhavarsha, came to be reputed under the name of Bhāratavarsha after that great king Bharata. 18. Having enjoyed this world for some time, he abandoned hearth and home, resorted to the seclusion of the forest, devoted himself entirely to meditation on Hari and after three births attained to Him. 19. Of his brothers, eightyone became Brahmanas devoted to Vedic ritualism, while nine of the remaining became rulers of nine provinces of Bhāratavarsha. 20. The still remaining nine became contemplatives and philosophers ever engaged in the quest of the Atman. Established in the sense of being the Atman, they went about unclad.

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आवर्हात्रोऽथ द्रुमिलश्चमसः करभाजनः ॥21॥
त एते भगवद्रूपं विश्वं सदसदात्मकम् । आत्मनोऽव्यतिरेकेण पश्यन्तो व्यचरन् महीम् ॥22॥

अव्याहतेष्टगतयः

सुरसिद्धसाध्यगन्धर्वयक्षनरकिन्नरनागलोकान् ।

मुक्ताश्चरन्ति मुनिचारणभूतनाथविद्याधरद्विजगवां भुवनानि कामम् ॥23॥

त एकदा निमेः सत्रमुपजग्मुर्यदृच्छया । वितायमानमृषिभिरजनाभे महात्मनः ॥24॥
तान् दृष्ट्वा सूर्यसंकाशान् महाभागवतान् नृपः । यजमानोऽग्नयो विप्राः सर्व एवोपतस्थिरे ॥25॥
विदेहस्तानभिप्रेत्य नारायणपरायणान् । प्रीतः संपूजयाञ्चक्रे आसनस्थान् यथार्हतः ॥26॥
तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव । पप्रच्छ परप्रीतः प्रश्रयावनतो नृपः ॥27॥

विदेह उवाच

मन्ये भगवतः साक्षात् पार्षदान् वो मधुद्विषः । विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि ॥28॥
दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः । तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥29॥
अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघाः । संसारेऽस्मिन् क्षणार्धोऽपि सत्सङ्गः शेषधिर्नृणाम् ३०
धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमम् । यैः प्रसन्नः प्रपन्नाय दास्यत्यात्मानमप्यजः ॥31॥

21-22. Kavi, Hari, Antariksha, Prabudha, Pippalāyana, Āvirhotra, Drumila, Chamasa, Karabhājana—these were the well-known nine Yogis (Navayogis) who roamed over the world, established in the experience of the whole universe in its subtle and gross aspects as the form of the Lord, non-different from Him, the Universal Self. 23. Free from the limitations of the body, and moving about everywhere they liked, with no obstacle restricting them, they had their peregrinations through the realms of all species of beings—Devas, Siddhas, Sādhyas, Gandharvas, Yakshas, Manushyas, Kinnaras, Nāgas, Munis, Chāranas, Bhūtanāthas, Vidyādhara, birds and beasts.

24. Once they happened to arrive by chance at the Brahmasatra (a prolonged sacrificial festival of scriptural discussions) that was being conducted by a large number of Rishis on behalf of King Nimi in Ajanābhavarsha. 25. Seeing those great ones, luminous like the sun himself, all of them there—the sacrificer, the sacrificial fire-deities and the priests—got up from their seats. 26. Recognising them to be

the Navayogis, the great devotees of the Lord, King Nimi honoured them with comfortable seats and due worship. 27. Overjoyed and with great humility, the king spoke to those Navayogis, whose self-luminous forms made them look like Sanaka and the other Kumaras.

King Videha (Nimi) said: 28. I look upon you as the attendants of the Supreme Lord Mahavishnu Himself. It is well known that Vishnu's emissaries trek all the worlds in order to purify them. 29. Human birth is very rare, and even when attained, man's life is of short duration. Meeting exalted devotees of the Lord is still rarer. 30. O holy men! I would therefore like to ask you what it is that constitutes the ultimate good of man. In this life of transmigratory existence, even a moment in holy company is like obtaining a great treasure. 31. Please tell us about the Bhagavata Dharma, the path of devotion. It is said that the Lord is extremely pleased with one following it and that He bestows his very self on him.

Kavi on Bhagavata Dharma (32-43)

श्रीनारद उवाच

एवं ते निमिना पृष्टा वसुदेव महत्तमाः । प्रतिपूज्याब्रुवन् प्रीत्या ससदस्यत्विजं नृपम् ॥32॥

कविर्वाच

मन्येऽकुतश्चिद्भूयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।

उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः ॥33॥

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥34॥

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्वलेन्न पतेदिह ॥35॥

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।

करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥36॥

भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।

तन्माययातो बुध आभजेत्तं भक्त्यैक्येशं गुरुदेवतात्मा ॥37॥

अविद्यमानोऽप्यवभाति हि द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

तत् कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥38॥

Sri Narada said: 32. O Vasudeva! Questioned in this way by King Nimi, those great men, the Navayogis, congratulated him, and addressing him, the sacrificial priests, and the members of the sacrificial assembly, said as follows:

Kavi said: 33. For man suffering from the agonies of the life of Samsara, springing from the identification of the Atman with the body, the worship of the feet of Achyuta, the immortal Being, is the only way to attain the state that is free from fear and suffering. For one attaining Him the fears of Samsara end for ever. 34. For the easy attainment of the truth of the Atman by persons who are uninstructed, the Lord has Himself directly revealed a way. Know that to be the Bhagavata Dharma. 35. O King! No obstacles can stand in the way of one adopting this Dharma. He will not slip or fall down while running on the highways of Samsara, even if his two eyes are blindfolded (i.e. even if he is without the knowledge derived from the two types of scriptures, Sruti and Smriti). 36. Whatever actions there are that a person does with his body, word,

mind and all other sense organs by the prompting of tendencies generated by one's past Karma—all that should be dedicated to Narayana (in respect of their fruits and agency). This is the essence of Bhagavata Dharma. 37. For one whose mind is turned away from the Lord, there will be no awareness of his own true self. As a consequence he will feel identified with the body; from such identification will rise hankering and attachments for bodily objects; and from it, fear of their loss and of death. All this arises from the functioning of His Maya (which none can overcome except by His grace). So let a wise man serve the Lord through wholehearted devotion, recognising His presence in the Guru, in the deities and in all beings. 38. The objective world, a second existence distinct and different from the subject, seems to exist, but it has no such separate existence in reality. Such existence as it has, is like that of the contents of a dream or of a reverie, which are entirely based on the dreamer's mind, and do not exist apart from that mind. So let a wise man control the movements of the mind,

शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके ।
 गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसङ्गः ॥39॥
 एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः ।
 हसत्यथो रोदिति रौति गायत्युन्मादवभृत्यति लोकबाह्यः ॥40॥
 खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
 सरित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यः ॥41॥
 भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
 प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥42॥
 इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
 भवन्ति वै भागवतस्य राजस्ततः परां शान्तिमुपैति साक्षात् ॥43॥

राजोवाच

अथ भागवतं ब्रूत यद्वर्मा यादृशो नृणाम् । यथा चरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥44॥

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥45॥

which is projecting itself through images and cogitating over them at the prompting of desires. 39. In order to gain such control, let a person move about in the world, without attachment for anything, constantly hearing about the sanctifying incarnations and the sportive actions of the Lord and chanting without any bashfulness His holy names indicative of His attributes and sportive actions.

40. In an aspirant devoted to this discipline of chanting the beloved Lord's name constantly, there develops intense love that melts his heart. As a consequence he laughs and cries in ecstasy, chants the names of his Lord aloud and sings about His deeds and excellences, and sometimes dances like one inebriated and entirely oblivious of the external world. 41. The sky, air, fire, water, earth, celestial luminaries, living beings, quarters, trees, rivers, oceans—in fact all such features of Nature should be recognised as the body of the Lord and greeted with prostrations in a mood of intense devotion to Him. 42. The efficacy of the practice of the Bhagavata Dharma is wonderful. Just as

to one eating, every ball of rice gives pleasure, strength of body, and freedom from hunger at the same time, so does a devotee, who has surrendered himself to the Lord, obtain simultaneously three things—intense devotion to the Lord, experience of Him, and detachment from all objects of the world. 43. Thus, O King! an aspirant who is engaged in the constant service of Achyuta, comes to have devotion, detachment, and realisation of Him at the same time. Afterwards he attains to the Supreme Peace of Moksha.

Hari on Bhagavatottama (44-55)

The Rajah said: 44. Now be gracious to tell me all about a Bhagavata, one devoted to the Lord. What way of life does he follow? What distinguishes him among men? How does he behave? What are the characteristics that make him dear to the Lord?

Hari said: 45. He who sees the Atman in all creatures as a glory of the worshipful Supreme Lord, and sees all creatures as grounded in the Lord, the soul of all—he is a Bhagavatottama, the best among

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च । प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥46॥
 अर्चायामेव हरये पूजां यः श्रद्धयेहते । न तद्भूक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥47॥
 गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥48॥
 देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भूयतर्षकृच्छ्रैः ।
 संसारधर्मैरविमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः ॥49॥
 न कामकर्मबीजानां यस्य चेतसि सम्भवः । वासुदेवैकनिलयः स वै भागवतोत्तमः ॥50॥
 न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः । सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥51॥
 न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा । सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥52॥
 त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात् ।
 न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि यः स वैष्णवाग्रचः ॥53॥
 भगवत उरुविक्रमाङ्घ्रिशालानखमणिचन्द्रिकया निरस्ततापे ।
 हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥54॥
 विसृजति हृदयं न यस्य साक्षाद्वरिवशाभिहितोऽप्यधौघनाशः ।
 प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥55॥
 इति श्रीमद्भागवन्ते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वितीयोऽध्यायः ॥ 2॥

the devotees. 46. He who has love for the Lord, friendship to his devotees, kindness to ignorant people, and indifference to his antagonists—he is a devotee of the second grade. 47. He who worships the Lord with devotion in images alone, but shows no consideration to His devotees and other fellow beings—he is the third-grade Bhakta, the lowest. 48. A person who, while contacting the objects of the senses with their respective senses, does not react with revulsion or with joy (but remains absolutely unperturbed) seeing the whole sensate world as Vishnu's Maya (Power)—he is indeed a Bhagavatottama, the best of devotees. 49. He who, due to the continuous experience of Sri Hari, is never overpowered and confounded by birth, death, hunger, fear, greed, weakness and other failings natural to a soul in this transmigratory existence, arising as they do from the functioning of the body, senses, vital forces, mind, intellect etc.—he is indeed a Bhagavatottama, the best of devotees. 50. He in whose mind there is no place for desires, their resultant actions,

and their residuary tendencies, who has Vāsudeva alone as his support—he is indeed a Bhagavatottama. 51. He who entertains no egoistic sense in this body accruing from high birth or great deeds or from one's social status or spiritual elevation—he is the one dearest to Sri Hari. 52. He who has no feeling of 'I' and 'you', or 'mine' and 'his', with regard to his body and wealth, who feels the presence of the Lord everywhere, and who is ever peaceful—he is indeed a Bhagavatottama. 53. That person of confirmed faith and experience is the greatest among the devotees of Vishnu, whom all the wealth and resources of the three worlds will not detract even for a trice from his firm grasp of the holy feet of his Lord, which is yet only a distant aspiration even for celestials seeking it. 54. How can passions prevail again in the heart of a devotee, which has once been cooled by the moonlight of peace radiating from the toe-nails of the all-powerful Being meditated upon by him in the heart? How can there be the heat of the sun when the moon has once arisen?

55. Hari destroys all the accumulated sins of those who take His name even once in a distressed state. No wonder then that a devotee who ties himself to His lotus feet

with the cords of love never misses Him from his heart. Such a devotee is the greatest among the Bhagavatas we have been speaking about.

अथ तृतीयोऽध्यायः

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् । मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥ 1॥
नानुतृप्ये जुषन् युष्मद्वचो हरिकथामृतम् । संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥ 2॥

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज । ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये ॥ 3॥
एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः । एकधा दशधाऽऽत्मानं विभजञ्जुषते गुणान् ॥ 4॥
गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः । मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥ 5॥
कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥ 6॥

Skandha XI : Chapter 3

SERMON OF THE NAVAYOGIS II

Antariksha on Maya (1-16)

The King (Nimi) said: 1. We desire to know more about Maya, the divine power of the Supreme Lord Mahavishnu, which can delude the minds of others. Speak to us on this theme, O worshipful Masters! 2. I do not feel satisfied in the least with the nectar of Sri Hari's excellences flowing from your lips. To one like me, who is afflicted by the gruelling heat of Samsara, and ever threatened with death, your nectarine words on Sri Hari form the best antidote to misery.

Antariksha said: 3. O heroic King! The Supreme Being, the soul of all and the first cause, formed, out of the primordial categories which He himself had projected, the bodies of beings high and low, so that with these bodies they might have the enjoyments and sufferings due to them by virtue of their Karma, and also that those who are devoted to Him might at-

tain release from Samsara. That Power verily is the Lord's Maya. 4. Having formed the bodies of beings with the five elements, he enters into them by virtue of His Power, and diversifying Himself as the mind and the ten senses, provides the Jiva with objects for enjoyment with the senses. This verily is the Lord's Maya. 5. The Jiva, who is really the Prabhu, the master of the body (or the Lord of all), enjoys the sense objects with the senses manifested by the Inner Ruler (the Lord as the pervader), and in the course of it, comes to think of the body as his self, and gets irrevocably attached to it and suffers the travails of Samsara. This is verily the Lord's Maya. 6. The embodied being performs work with the organs of action generating new tendencies and wanders in the transmigratory existence assuming body after body to enjoy the pleasant and unpleasant fruits of actions performed earlier. This is verily the Lord's

इत्थं कर्मगतीर्गच्छन् बह्विभद्रवहाः पुमान् ।
 धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् ।
 शतवर्षा ह्यनावृष्टिर्भविष्यत्युल्बणा भुवि ।
 पातालतलमारभ्य सङ्कुर्षणमुखानलः ।
 सांवर्तको मेघगणो वर्षति स्म शतं समाः ।
 ततो विराजमुत्सृज्य वैराजः पुरुषो नृप ।
 वायुना हृतगन्धा भूः सलिलत्वाय कल्पते ।
 हृतरूपं तु तमसा वायौ ज्योतिः प्रलीयते ।
 कालात्मना हृतगुणं नभ आत्मनि लीयते ।

प्रविशन्ति ह्यहङ्कारं स्वगुणैरहमात्मनि ॥15॥

आभूतसम्प्लवात् सर्गप्रलयावशनुतेऽवशः ॥ 7॥
 अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥ 8॥
 तत्कालोपचितोष्णार्को लोकांस्त्रीन् प्रतपिष्यति 9
 दहन्नूर्ध्वशिखो विष्वग् वर्धते वायुनेरितः ॥10॥
 धाराभिर्हस्तिहस्ताभिर्लीयते सलिले विराट् ॥11॥
 अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः ॥12॥
 सलिलं तद्धृतरसं ज्योतिष्ठाद्योपकल्पते ॥13॥
 हृतस्पशोऽवकाशेन वायुर्नभसि लीयते ॥14॥
 इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप ।

Maya. 7. Performing fruit-producing works with his organs of action and enjoying the pleasurable and painful results accruing from them, the Jiva is subjected to repeated births and deaths in the transmigratory cycle until Pralaya (the dissolution of the created worlds). 8. When the dissolution of the fundamental categories is due, Time the Limitless withdraws the whole universe, both in its gross and subtle aspects, from the manifested to the unmanifested state. This is verily the Lord's Maya. 9. Then there will be a hundred years of terrific drought without a drop of rain, and the sun of the epoch of dissolution will burn the worlds with his intense heat. This is verily the Lord's Maya. 10. From the base of Pātāla, the nether world, will spread the rising flames of fire emitted from the mouth of Adishesha, augmented by burning winds. This is verily the Lord's Maya. 11. Then will the clouds of the deluge rain spouts of water of the girth of an elephant's trunk for a full hundred years dissolving the whole universe. This is verily the Lord's Maya. 12. At that time, O King, Brahma who has been identifying himself with the manifested universe, will abandon

that identification and enter into the Unmanifested like the flames of the fire that have consumed all the fuel. This is verily the Lord's Maya. 13. When the element earth is deprived of its specific property of smell by the action of the wind of the epoch of deluge, it resolves into its causal condition of water. And water, when rid of its specific quality of taste by the wind, is in turn reduced into its causal state of fire. This is verily the Lord's Maya. 14. Fire, when it is deprived of its specific quality of luminosity by the darkness of the epoch of dissolution, gets dissolved into air. When air is deprived of its specific quality of touch by Akasa, it dissolves into Akasa; and Akasa deprived of its specific quality of sound by Time, dissolves into its cause, the Tamasa aspect of Ahankara. This is verily the Lord's Maya. 15. O King! The senses and the intellect on the one hand, and the mind with the presiding deities on the other, dissolve in the Rajasika and Sattvika aspects of I-sense (Ahankara) respectively, and this three-pronged I-sense of Sattvika, Rajasika and Tamasika nature and their objects dissolve in Mahattattva (the fundamental category). That Mahattattva resolves in the Prakriti.¹

¹ For the detailed account of the categories and their evolution, see Sk. II in volume I, pp. 110-112.

एषा माया भगवतः सर्गस्थित्यन्तकारिणी । त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि 16।
राजोवाच

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः । तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥17॥

प्रबुद्ध उवाच

कर्मण्यारम्भमाणानां दुःखहत्यै सुखाय च । पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥18॥
नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना । गृहापत्याप्तपशुभिः का प्रीतिः साधितैश्चलैः ॥19॥
एवं लोकं परं विद्यान्नश्वरं कर्मनिर्मितम् । सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥20॥
तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् । शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥21॥
तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः । अमाययानुवृत्त्यायैस्तुष्येदात्माऽऽत्मदो हरिः ॥22॥
सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु । दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥23॥
शौचं तपस्तिक्ष्णं च मौनं स्वाध्यायमार्जवम् । ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥24॥
सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् । विविक्तचीरवसनं संतोषं येन केनचित् ॥25॥

This verily is the Lord's Maya. 16. Such is the Lord's Maya, the cause of creation, preservation and dissolution, having its three aspects of Sattva, Rajas and Tamas. I have finished describing it. What else do you want to know?

Prabuddha on Bhagavata Dharma (17-30)

The Rajah said: 17. O great sage! Tell me the way by which even men of gross intellect may quickly get over this Maya of the Lord—Maya which is ordinarily difficult to cross for persons who have not conquered the senses.

Prabuddha said: 18. Men, who have entered into the married state, and who therefore engage themselves in actions calculated to give them happiness and to prevent unhappiness, are generally found to reap only contrary results. 19. Wealth brings sufferings to man in the beginning, middle and end. It is difficult to produce, and when produced, it is liable to cause total ruin. What joy can therefore the possession of plenty of these ephermal resources, consisting in cattle, houses and children, yield? 20. One should understand that all the heavenly realms attained hereafter as a result of Karma performed

now, are likewise impermanent. These heavenly regions are all relative like the principalities of petty chieftains, equalled by many and excelled by others, and all are liable to destruction alike in the end.

21-22. Therefore one who cares for his own spiritual teacher, who is versed in scriptures, who has a direct knowledge of Brahman, and who has attained to tranquillity should, through sincere and loving service of the Guru, looking upon Him as dear as his own self and as venerable as the Deity Himself, learn at his feet the Bhagavata Dharma, by the observance of which Sri Hari, who is the soul of one's self and who gives His own self to the sincere devotee, is pleased. 23. First he should learn to give up attachment to the objects of the senses and cultivate attachment to holy company. He should cultivate kindness, friendliness and humility towards others as befits their situation in life. 24. He should observe purity of mind and body, perform his duties, be patient and avoid vain talks. He should study scriptures, be straightforward, observe continence, and practise harmlessness to creatures and sameness in happiness and suffering. 25. He should learn to see the presence of the Supreme

श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि । मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥26॥
 श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः । जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥27॥
 इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् । दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम् ॥
 एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् । परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥29॥
 परस्परानुकथनं पावनं भगवद्यशः । मिथो रतिमिथस्तुष्टिर्निवृत्तिमिथ आत्मनः ॥30॥
 स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् । भक्त्या संजातया भक्त्या बिभ्रत्युत्तुलकां तनुम् ॥

क्वचिद् रुदन्त्यच्युतचित्तया क्वचिद्धसन्ति नन्दन्ति वदन्त्यलौकिकाः ।

नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः ॥32॥

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।

नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥33॥

Being everywhere as the Lord of all and as the Jiva, and habituate himself to live in solitude, to live without caring much for a house of his own, to carry on with cloth enough to cover his nakedness, and feel content with whatever he gets.

26. He should learn to have firm faith in the scriptures concerning Mahavishṇu, and at the same time have no cavilling attitude towards the sacred texts of others. He should learn to control the mind, speech and body through Pranayama, silence and desirelessness respectively. He should be truthful, and have control over the mind and the senses. 27. He should hear and sing about, and meditate on, the excellences of the Lord of wonderful deeds — about his incarnations and his sportive actions. He should learn to dedicate all his actions to Him. 28. He should offer all that is his to the Lord — his sacrifices, charity, Japa, good conduct, objects liked by him, his wife, children, houses, and even his own life. 29. He should have friendship with holy men who look upon Krishna as the soul and master of all; and he should see as manifestations of the Lord, all the moving and unmoving beings, especially men, and among them, those of righteous conduct and saintly life. 30. He should learn from him, the teacher, how to get absorbed in conversations with like-minded devotees on the

sanctifying deeds and excellences of the Lord, and thereby generate intense joy, satisfaction and detachment in all the participants.

Parābhakti or Supreme Devotion (31-33)

31. Constantly remembering Hari, the destroyer of ignorance, and conversing about Him with other devotees, he should pass through Bhakti as a discipline, to its mature state of spontaneous and loving devotion (Parābhakti), which would fill him with thrills of Bliss manifesting as continuous horripilation. 32. Such an advanced devotee with Premabhakti (loving devotion) sometimes weeps out of the agony of separation from Him; sometimes he laughs thinking how the Supreme Lord is dominated by His devotee; sometimes he is full of bliss; sometimes he utters words of divine significance which others cannot understand; sometimes he dances and sings in the exuberance of joy; sometimes he enacts the sportive actions of the Lord; and sometimes he remains silent in joyful absorption in the Supreme Divine. 33. Instructed by the teacher in this Bhagavata Dharma, and aided by devotion generated by its practice, a devotee of Narayana goes across the divine Maya so difficult for others to cross.

Pippalāyana on Narayana (34-37)

राजोवाच

नारायणाभिधानस्य ब्रह्मणः परमात्मनः । निष्ठामर्ह्य नो वक्तुं यूयं हि ब्रह्मवित्तमा ॥34॥

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।
 देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदवेहि परं नरेन्द्र ॥35॥
 नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।
 शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यदृते न निषेधसिद्धिः ॥36॥
 सत्त्वं रजस्तम इति त्रिवृदेकमादौ सूत्रं महानहमिति प्रवदन्ति जीवम् ।
 ज्ञानक्रियार्थफलरूपतयोरुशक्ति ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥37॥
 नात्मा जजान न मरिष्यति नैधतेऽसौ न क्षीयते सवनविद् व्यभिचारिणां हि ।
 सर्वत्र शश्वदनपाय्युपलब्धिमात्रं प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥38॥

The Rajah Said: 34. May you, the greatest of Brahman-knowers, be pleased to tell me what constitutes the nature of Brahman the Infinite, of Paramatman the Supreme Spirit, who is again called Narayana the Divine Person.

Pippalāyana replied: 35. Narayana, O King, is the Supreme Truth, who constitutes the cause of the origin, sustentation and dissolution of the universe. Himself causeless, He is the unchanging entity that manifests Himself as all the changing states of waking, dream and sleep, but at the same time keeps His identity separate and unaffected by them. He enlivens and activates the body, senses, Prana and the mind. Know Him, O King, to be the Truth Supreme (indicated by the expressions Narayana, Brahman and Paramatman) indicating each of the above-mentioned aspects. 36. Just as sparks coming from a fire do not illumine or burn that fire, the entities born of Him like the mind, words, eyes, Buddhi, Prana and senses cannot reveal that Being. Even the Vedic sentences, the basic source of Atman-knowledge, reveal Him not directly but only by implication through their negative stance. For, without an indirect implication of a positive background, an ultimate negation is impossible. 37. But

that ultimate ground is not a nihil but Brahman of Infinite Power, who comprehends in Himself everything in the form of cause and effect and what is beyond that. What is non-dual Brahman at first, that verily is afterwards Pradhana with the three Gunas of Sattva, Rajas and Tamas. He is himself what manifests as Sūtratman representing the power of action, and as Mahat representing the power of knowledge. He is again the Ahankara, the I-sense, which constitutes the adjunct of the Jiva. He, the Supreme Truth, shines as the Devatas, senses, their objects and experiences. (Thus that which shines as everything requires no proof for its existence. The inadequacy of the human faculties to apprehend Him cannot be trotted out as sufficient reason to deny the existence of Him who is implied through all perceptions.)

The Atman (38-40)

38. The Atman has never been subject to birth. He never grows. He never weakens or dies. He is the continuing witness of all the changing conditions of the body. He is unchanging, pure awareness present always and everywhere. He is seen as many and momentary only when He is reflected in the modifications of the senses.

अण्डेषु पेशिषु तरुष्वविनिश्चितेषु प्राणो हि जीवमुपधावति तत्र तत्र ।
 सत्रे यदिन्द्रियगणेशहमि च प्रसुप्ते कूटस्थ आशयमृते तदनुस्मृतिर्नः ॥39॥
 यर्ह्यब्जनाभचरणैषणयोरुभक्त्या चेतोमलानि विधमेद् गुणकर्मजानि ।
 तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं साक्षाद् यथामलदृशोः सवितृप्रकाशः ॥40॥

राजोवाच

कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥41॥
 एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके । नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यताम् ॥42॥

आविर्होत्र उवाच

कर्माकर्मविकर्मेति वेदवादो न लौकिकः । वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥43॥
 परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥44॥

(It is therefore these modifications that come into being and perish and not Pure Consciousness as such.) It is comparable to the Prana (vital force) of a Jiva that continues through all the different embodiments of the Jivas. 39. In embodiments in various species born of eggs, womb, seeds and sweat, wherein the Jiva gets different types of bodies, the same Prana pursues the Jiva. When the senses and the ego are dissolved in deep sleep, the Atman remains as Pure Consciousness, changeless and without any adjunct. Consciousness then does not become a nihil because one coming out of sleep has the memory of a blissful subject-objectless experience, in which one knew nothing else than that sense of bliss. (Unless there was an experience of that type in deep sleep, there could not be a memory of it. Only, because of the obstruction by ignorance and its non-objectiveness, it is not very clear.) 40. By the growing delight in the service of the Supreme Mahavishnu, who holds the world-lotus in his navel, powerful devotion develops from strength to strength and destroys the impurities of the heart generated by the life of the body and the senses. When the heart is purified, the truth of the Atman shines in it, just as sunlight is apprehended by eyes that have through proper treatment, been

cured of cataract or other diseases causing blindness.

Āvirhotra on Vaidika Worship: (41-46)

The Rajah said: 41. Please tell me about what is known as Karma Yoga, by means of which man is able to gain purity of mind, and afterwards abandon works at the earliest and take to the discipline of knowledge characterised by worklessness. 42. Long back I put this question to Sanaka and his saintly group in the presence of my father. But the sages gave me no reply. Why is it that they gave no answer?

Āvirhotra said: 43. Ordained action, prohibited action, and non-performance of ordained action—what these are, has to be settled by Vedic authority only. They cannot be settled by any worldly means like custom, observation, or reasoning. And Veda, being divinely inspired and not composed by any human agency, is difficult to understand even for great scholars. The words of the Veda have often indirect and mystifying meaning. 44. Just like the attractive speech of parents to persuade their children to take medicine, the Vedic sentences imply an indirect purpose, and not the heavenly felicities they seemingly offer. As a medicine is given to cure a disease, so the Karmas

नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोजितेन्द्रियः ।
 वेदोक्तमेव कुर्वाणो निःसङ्गोऽर्पितमीश्वरे ।
 य आशु हृदयग्रन्थि निजिहीर्षुः परात्मनः ।
 लब्धानुग्रह आचार्यात् तेन संदर्शितागमः ।
 शुचिः सम्मुखमासीनः प्राणसंयमनादिभिः ।
 अर्चादौ हृदये चापि यथालब्धोपचारकैः ।
 पाद्यादीनुपकल्प्याथ सन्निधाप्य समाहितः ।
 साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः ।
 गन्धमाल्याक्षतस्त्रिभिर्भूपदीपोपहारकैः ।
 आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद्धरेः ।

are ordained in the Vedas in order to free man from Karma and not to continue indulgence in them. 45. If an ignorant man of uncontrolled senses fails to perform the works prescribed by the Veda, he will be guilty of the sin of negligence of ordained duties and will go from death to death again and again, entangled in the transmigratory cycle. 46. If the Veda-ordained Karmas are done non-attached and in a spirit of dedication to the Lord, Karma eventually will lead one to Naishkarmya or the state of Atman-consciousness. The promise of worldly felicities are only an incentive offered to the dull and the ignorant.

Tantrika Mode of Worship (47-55)

47. If a person desires to quickly cut asunder the knot of I-sense which binds the divine spirit to the body, let him worship Kesava according to the rites laid down in the Tantra in addition to observing Vedic ways of life. 48. With the blessings of the Acharya, let an aspirant receive from him instruction in the ceremonial worship of the Mahapurusha (Mahavishnu), and let him worship any form of His that is to his liking. 49. After bath let him sit facing the image of any representation of the Lord, purify his body by Pranayama and Bhuta-

विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥45॥
 नैष्कर्म्यं लभते सिद्धिं रोचनार्था फलश्रुतिः ॥46॥
 विधिनोपचरेद् देवं तन्त्रोक्तेन च केशवम् ॥47॥
 महापुरुषमभ्यर्चन्मूर्त्याभिमतयाऽऽत्मनः ॥48॥
 पिण्डं विशोध्य संन्यासकृतरक्षोऽर्चयेद्धरिम् ॥49॥
 द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् ॥
 हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत् ॥51॥
 पाद्यार्घ्याचमनीयाद्यैः स्नानवासोविभूषणैः ॥52॥
 साङ्गं सम्पूज्य विधिवत् स्तवैः स्तुत्वा नमोद्धरिम् 53
 शेषामाधाय शिरसि स्वधाम्न्युद्धृत्य सत्कृतम् ॥54॥

suddhi, protect himself by rites like Nyasa, and then worship Hari. 50-51. After preparing the floor, the flowers and the other ingredients of worship, and doing Prokshana by sprinkling water on the seat, the aspirant should worship the image of the deity in a mood of great devotion with all available ingredients, or he may do mental worship to Him installing Him in the heart. Making ready the vessels for holding the water for Arghya and Padya, one should concentrate on the Deity intensely in the mind and then transfer the Divine Spirit into the holy image. He should first do Nyasa (protective placement) of Mantras relating to the heart and other parts of the body as also with the Moolamantra, then worship Him with that 'Moolamantra, 52-53. Uttering the Moolamantra, one should adore one's Chosen Ideal as a whole as also all parts of His body, His weapons and attendants, with Arghya, Padya and bath, with ceremonial presentation of cloth and ornaments, and with offerings of sandal paste, garlands, unbroken grains of rice, flowers, incense, light and food items. One should then chant hymns in praise of Hari and prostrate before Him. 54. Let the holy image of Hari be worshipped, feeling oneself infilled by Him. One should then put on one's head the remnants of worship like

एवमग्न्यर्कतोयादावतिथौ हृदये च यः । यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥55॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे तृतीयोऽध्यायः ॥ 3॥

flower and sandal paste, and transfer the Lord thus adored, back to His place (i.e. to the heart), as the last item of worship. 55. He who thus worships Achyuta, the

Supreme Lord and the soul of all, installing Him in the fire, sun, water, or one's own heart, that pious man will soon be liberated from Samsara.

अथ चतुर्थोऽध्यायः

राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः । चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥ 1॥

द्रुमिल उवाच

यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।
 रजांसि भूमेर्गणयेत् कथंचित् कालेन नैवाखिलशक्तिधाम्नः ॥ 2॥
 भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।
 स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥ 3॥
 यत्काय एष भुवनत्रयसंनिवेशो यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।
 ज्ञानं स्वतः श्वसनतो बलमोज ईहा सत्त्वादिभिः स्थितिलयोद्भूव आदिकर्ता ॥ 4॥
 आदावभूच्छतधृती रजसास्य सर्गे विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।
 रुद्रोऽप्ययाय तमसा पुरुषः स आद्य इत्युद्भवस्थितिलयाः सततं प्रजासु ॥ 5॥

Skandha XI : Chapter 4

SERMON OF THE NAVAYOGIS III

Drumila on Incarnations (1-5)

The Rajah said: 1. Whatever descents (Avataras) Sri Hari made out of His own free will in the past and whatever actions he performed in such descents—whatever He is now performing, and would perform in future—please tell me about all that.

Drumila said: 2. It is puerile to try to make an exhaustive enumeration of all the glorious attributes of the Infinite Lord. It may perhaps be possible with great difficulty in the course of a long period to exhaust counting the particles of dust on the earth, but not the glories of the Infinite Being who is the home of all powers and majesties. 3. The Original Being Narayana

having projected the five elements and made the body of the Virat or the Cosmic Whole with it, entered that body Himself by a part and came to be known as the Purusha. 4. This Cosmic Whole, into which He has entered, constitutes His body. The organs of knowledge and of action of all living beings have their source in His organs. So also the knowledge of created beings has its origin in His inherent consciousness; and their physical and mental strength, power of senses and of will, arise from His Prana. Through the Gunas of Prakriti like Sattva, Rajas and Tamas, He is the ultimate source of preservation, creation and dissolution of the worlds. 5. From whose power of Rajas

धर्मस्य दक्षदुहितर्यजनिष्ठ, मूर्त्या नारायणो नर ऋषिप्रवरः प्रशान्तः ।
 नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥ 6॥
 इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति कामं न्ययुङ्क्त सगणं स बदर्युपाख्यम् ।
 गत्वाप्सरोगणवसन्तसुमन्दवातैः स्त्रीप्रेक्षणेषुभिरविध्यदतन्महिजः ॥ 7॥
 विज्ञाय शक्रकृतमक्रममादिदेवः प्राह प्रहस्य गतविस्मय एजमानान् ।
 मा भैष्ट भो मदन मारुत देववध्वो गृह्णीत नो बलिमशून्यमिमं कुरुध्वम् ॥ 8॥
 इत्थं ब्रुवत्यभयदे नरदेव देवाः सत्रीडनभ्रशिरसः सघृणं तमूचुः ।
 नैतद् विभो त्वयि परेऽविकृते विचित्रं स्वारामधीरनिकरानतपादपद्मे ॥ 9॥
 त्वां सेवतां सुरकृता बहवोऽन्तरायाः स्वौको विलङ्घ्य परमं व्रजतां पदं ते ।
 नान्यस्य बर्हिषि बलीन् ददतः स्वभागान् धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥ 10॥

arose Brahma at the start of the creative process; from whose Sattva aspect arose Vishnu the grantor of the fruits of all Yajnas and the protector of the worlds, holy men and Dharma; from whose Tamasa aspect came Rudra for the dissolution of the universe—He is that Original Being (Adya-Purusha), who through Brahma, Vishnu and Rudra effects the creation, preservation and dissolution of the universe.

Nara-Narayana (6-16)

6. He incarnated Himself as Nara-Narayana, the son of Dharma Prajapati by his wife Murti, the daughter of Daksha Prajapati. He was the most noted among the Rishis for being established at the summit of Peace. He taught the knowledge that puts an end to Karma and demonstrated it in his life too. For the good of the world he still abides in spiritual absorption (at Badari), adored by the Rishis.

7. Indra grew afraid that this Rishi Narayana was aiming to wrest away his own position by the power of his Tapas. So with a view to distract him from his austere disciplines, Indra sent Cupid (Kāma) with his following of heavenly damsels, spring season, pleasant breeze etc., to Badarikashrama, where Nara-Narayana was performing austerities.

Without knowing the greatness of the incarnate Lord, they sent volleys of shafts constituted of women's glances at him. 8. On knowing that the Lord had understood these attempts of theirs on him to be inspired by Indra, Kāma and his followers lost self-confidence and became terror-stricken from fear of curse. But the Lord said to them smiling: 'O great Kāma! O mild breeze! O heavenly damsels! Do not be afraid. Accept our hospitality and let this hermitage be honoured.' 9. O King! To him, the giver of shelter to all, who spoke thiswise, the celestial emissaries of Indra, with head bent in humiliation and looking pitiable, said: 'O Lord! This mercy and impassivity are not to be wondered at in Thee, who art beyond the pale of Maya, unaffected by nature,' and so holy that Thy feet are always worshipped by self-absorbed saints. 10. Those who are devoted to Thy service have to face many impediments on their way caused by the Devas, who feel jealous to see them surpassing their own heavenly regions and attaining to Thy supreme State. This does not happen to those who offer the Devas their share of sacrificial offerings in Yajnas, and continue to remain as their slaves. But when Thou art there as their protector, Thy devotees overcome these

क्षुत्तृद्विकालगुणमारुतजैह्वचशैश्यानस्मानपारजलधीनतितोर्य केचित् ।

क्रोधस्य यान्ति विफलस्य वशं पदे गोर्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥11॥

इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः । दर्शयामास शुभ्रषां स्पर्चिताः कुर्वतीर्बभूवुः ॥12॥
 ते देवानुचरा वृष्ट्वा स्त्रियः श्रीरिव रूपिणीः । गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥13॥
 तानाह देवदेवेशः प्रणतान् प्रहसन्निव । आसामेकतमां वृद्ध्वं सवर्णां स्वर्गभूषणाम् ॥14॥
 ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः । उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥15॥
 इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम् । ऊचुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥16॥

हंसस्वरूप्यवददच्युत आत्मयोगं दत्तः कुमार ऋषभो भगवान् पिता नः ।

विष्णुः शिवाय जगतां कलयावतीर्णस्तेनाहता मधुभिदा श्रुतयो हयास्ये ॥17॥

गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये क्रौडे हतो दितिज उद्धरताम्भसः क्षमाम् ।

कौर्मे धृतोऽद्रिमृतोन्मथने स्वपृष्ठे ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम् ॥18॥

obstacles, placing their feet squarely on their head. 11. There are some who with difficulty cross the vast and formidable ocean constituted of obstacles placed by us (Devas) through intermediary factors like hunger, thirst, inclemencies of weather arising from cold, heat, rain and wind, as also through enjoyments offered by tongue and sex. But lo! Having done so, they get drowned in impotent anger—just a small puddle of a calf's hoof-mark—and as a consequence lose the fruits of the austere practices they performed with great effort.'

12. To them who were thus extolling him, the great one Nara-Narayana, in order to humble their pride, showed some of the well-decorated women with explosive beauty, who were in attendance on him.

13. On seeing these women, who were like Sri Devi embodied, the emissaries of Indra found all their own grace and charm drowned in the abounding splendour of their beauty, and felt infatuated by the fragrance proceeding from their bodies.

14. To these agents of Indra, who lay before him in prostration with their pride humbled, Narayana, the Lord of Lords, said smiling: 'You may take from among these beauties any one who will not be too much of a surprise to the inhabitants of heaven by her splendour, but who none

the less will be the beauty queen of heaven.'

15. Accepting the proposal, these heavenly attendants prostrated themselves before the Lord, and selecting Urvashi, the most noted among Apsara women, went their way with her at their head. 16. In the heavenly assembly, in the hearing of all the celestials, they with due humility reported to Indra all about the greatness of Nara-Narayana. Indra was both frightened and wonderstruck to hear their words.

Other Incarnations (17-23)

17. Incarnating in the form of a Swan, Achyuta revealed the spiritual Truth. For the good of the world He again incarnated by a part of Himself as Datta, as the Kumaras, and as Rishabha our father. In the incarnation as Hayagriva, he recovered the Vedas through the destruction of the Asura named Madhu. 18. In the incarnation as Fish, he saved King Satyavrata, the earth and vegetation from the destructive deluge. In the incarnation as the Cosmic Boar, the Asura Hiranyaksha was destroyed and the earth lifted up from Cosmic Waters. In the incarnation as the Tortoise, He supported on His back the sinking Mandara mountain which was being used as the churning

संस्तुन्वतोऽब्धिपतिताञ्छ्रमणानृषींश्च शक्रं च वृत्रवधतस्तमसि प्रविष्टम् ।
 देवस्त्रियोऽसुरगृहे पिहिता अनाथा जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥19॥
 देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलाभिः ।
 भूत्वाथ वामन इमामहरद् बलेः क्ष्मां याच्ञाच्छलेन समदाददितेः सुतेभ्यः ॥20॥
 निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो रामस्तु हैहयकुलाप्ययभार्गवाग्निः ।
 सोऽब्धि बबन्ध दशवक्त्रमहन् सलङ्कः सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥21॥
 भूमेर्भरावतरणाय यदुष्वजन्मा जातः करिष्यति सुरैरपि दुष्कराणि ।
 वार्दैविमोहयति यज्ञकृतोऽतदर्हान् शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥22॥
 एवंविधानि कर्माणि जन्मानि च जगत्पतेः । भूरीणि भूरियशसो वर्णितानि महाभुज ॥23॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्थोऽध्यायः ॥ 4॥

rod for churning the milk ocean. Incarnating as Hari, He saved the lordly elephant who took refuge in Him, squirming in the grip of a crocodile. 19. He saved the ascetics known as the Balakhilyas of minute size, who prayed to him for rescue from the puddle made by a calf's hoof which was to them like an ocean. He saved also Indra who was overpowered by the darkness of sin (Brahmahatya) as a result of killing Vritra. He freed the helpless celestial women who were shut up by Asuras in their homes after they defeated the Devas. He destroyed the great Asura Hiranyakasipu in the incarnation as the Man-lion in order to give protection to the pious (especially Hiranya's son Prahlada). 20. In each Manvantara, allying Himself with the Devas in the conflict between them and the Asuras, He destroys the Asura chiefs for the protection of the worlds. Born of Aditi as Vāmana, He got possession of the earth from Mahabali, the son of Diti, through the ruse of begging for a favour. 21. Born as Parasurama,

the fire-brand of the Bhṛigu clan who lit the conflagration that consumed the dynasty of Hehaya kings, he effaced the Kshatriya clans from the earth in twenty-one campaigns. As Rama, the consort of Sita, He built the bridge across the sea and destroyed the ten-headed Ravana residing in Lanka, and thereby he reigns supreme in the minds of men, purifying the whole world by his holy fame. 22. Though birthless, He will be born among the Yadus for ridding the earth of her burden of evil men, and will perform deeds that are impossible even for Devas to accomplish. Born as the Buddha, he will confound by arguments the Asuras who have taken to Vedic rites but are unfit for performing them. At the end of Kali Yuga he will appear as Kalki and destroy evil men who masquerade as rulers. 23. O mighty one! In this way, numerous and far-famed are the Incarnations and the exploits of the Lord, the master of the Universe. What is recounted here is only an insignificant part of it.

अथ पञ्चमोऽध्यायः

राजोवाच

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः । तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥ 1॥

चमस उवाच

मुखबाहूरुपादेभ्यः पुरुषस्याश्रमैः सह । चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक् ॥ 2॥
 य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम् । न भजन्त्यवजानन्ति स्थानाद् भ्रष्टाः पतन्त्यधः ॥ 3॥
 दूरेहरिकथाः केचिद् दूरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयश्चैव तेऽनुकम्प्या भवादृशाम् ॥ 4॥
 विप्रो राजन्यवैश्यौ च हरेः प्राप्ताः पदान्तिकम् । श्रौतेन जन्मनाथापि मुह्यन्त्याम्नायवादिनः ॥ 5॥
 कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः । वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः ॥ 6॥
 रजसा घोरसङ्कल्पाः कामुका अहिमन्यवः । दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ॥ 7॥
 वदन्ति तेऽन्योन्यमुपासितस्त्रियो गृहेषु मैथुन्यपरेषु चाशिषः ।
 यजन्त्यसृष्टान्नविधानदक्षिणं वृत्त्यै परं घ्नन्ति पशून्तद्विदः ॥ 8॥

Skandha XI : Chapter 5

SERMON OF THE NAVAYOGIS IV

Chamasa on the Worldly-minded (1-10)

The Rajah said: 1. O enlightened ones! What is the fate of those who do not adore Sri Hari at all, but lacking in the mastery of the senses, ever seek to fulfil their insatiable desires? *Chamasa said:* 2. From the Supreme Person's face, arms, thighs and feet originated along with the four Ashramas, the four Varnas of Brahmana, Kshatriya, Vaisya and Sudra, distinguished on the basis of the dominance of Nature's dispositions (Gunas) in them. In the Brahmana, Sattva is dominant; in the Kshatriya, Rajas in combination with Sattva; in the Vaisya, Rajas in combination with Tamas; and in the Sudra, Tamas. 3. Those among them who, in spite of being endowed with knowledge, do not adore the Supreme Lord, their source and support, or despise Him out of pride, fall down from the high place in evolution that they have attained. 4. But ignorant persons like women and the Sudras, who have had no facilities to

hear about the Lord's excellences and take His name, deserve to be pitied (and helped) by personages like you. 5. There are, however, Brahmanas, Kshatriyas and Vaisyas, who by birth and education have full qualification and facility to adore Sri Hari, but fail to do so, being taken up with the eulogistic declarations of the Vedas concerning rituals and heavenly felicities to be acquired through them. 6. Though without real skill in Karma, which consists in performing them without being bound by them, these pseudo-scholars are too proud and vicious even to make enquiries of knowing ones about these matters. Taken up entirely with the eulogistic passages promising heavenly felicities, they go about making attractive speeches on the pleasures attainable through rituals. 7. Owing to the dominance of Rajas, their resolutions are of a cruel nature. Given to sexuality and ferocious like serpents, these hypocritical and arrogant people of sinful nature cavil at devotees so dear to Achyuta. 8. Women

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।
जातस्मयेनान्धधियः सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः ॥ 9॥
सर्वेषु शश्वत्तनुभृत्स्ववस्थितं यथा खमात्मानमभीष्टमीश्वरम् ।
वेदोपगीतं च न शृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया ॥ 10॥
लोके व्यवयामिषमद्यसेवा नित्यास्तु जन्तोर्न हि तत्र चोदना ।
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥ 11॥
धनं च धर्मैकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥ 12॥
यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा ।
एवं व्यवयः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मम् ॥ 13॥

ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः ।

पशून् द्रुह्यन्ति विब्रब्धाः प्रेत्य खादन्ति ते च तान् ॥

are the deity they worship. Their homes are for them abodes for lustful satisfaction. They spend their time in talking with like-minded people on their worldly plans and pleasures. Further they make a mere show of doing Yajnas, but these are done without proper procedure, gift of food, or Dakshinas (sacrificial presents). Without any awareness of the sin in a slaughter, they kill animals merely for their own consumption (under the guise of sacrificial rites). 9. Blinded by overweening pride arising from wealth, power, high birth, learning, gifts, beauty, strength, work etc., these cruel-hearted men heap insults on the Divine Mahavishnu and His votaries. 10. These senseless people do not heed to the great teaching of the Veda on the Supreme Being who exists in all embodied beings as their Self and as their inner ruler pervading everything like the sky, unaffected and unattached. They perversely interpret the Veda as a means for the satisfaction of their sensuous desires.

Misinterpretation of Veda (11-18)

11. In this world all are instinctively prone to sexual indulgence, meat eating and alcoholic drinks. No Vedic commandments are required to prompt them

in such indulgences. Whatever Vedic sentences are there on these subjects, they are not commandments but only permissions given to regulate and control these desires with a view to eliminate them gradually. Such are the permission to marry and have union with one's wife, to take meat offered in Yajna, and to drink at the Sautramani sacrifice. Their object is gradual abstinence through restricted indulgence. 12. The only purpose of wealth is to enable that way of righteous living by which one gains knowledge and enlightenment which bring about immediate peace. But alas! man spends it only for worldly purposes—for supporting one's home and forenoyments. In the midst of his worldly entanglements he does not perceive the inevitability of death. 13. In Soutramani Yāga what is ordained is only smelling of liquor, not its drinking. In the same way in a Yāga what is allowed is killing of animals according to procedure and Mantra, and not practice of cruelty for purposes of eating. So also sexual intercourse is allowed to the householders for the sake of offspring, and not for unrestricted indulgence. These evil men have no understanding of this sacred duty (Swadharma) inculcated by the Veda. 14. Proud and self-righteous, these men

द्विषन्तः परकायेषु स्वात्मानं हरिर्मोक्षरम् ।
 ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम् ।
 एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिनः ।
 हित्वात्यायासरचिता गृहापत्यसुहृच्छ्रियः ।

मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः ॥15॥
 त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते ॥16॥
 सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः ॥17॥
 तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्मुखाः ॥18॥

राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृभिः ।

नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ॥19॥

करभाजन उवाच

कृतं त्रेता द्वापरं च कलिरित्येषु केशवः ।
 कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः ।
 मनुष्यास्तु तदा शान्ताः निर्वेराः सुहृदः समाः ।
 हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः ।
 त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः ।

नानावर्णाभिधाकारो नानैव विधिनेज्यते ॥20॥
 कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलू ॥21॥
 यजन्ति तपसा देवं शमेन च दमेन च ॥22॥
 ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते ॥23॥
 हिरण्यकेशस्त्रय्यात्मा लुक्लुवाद्युपलक्षणः ॥24॥

without caring to understand this truth, slaughter animals without any compunction, and are in turn eaten by these animals in the hell. 15. Passionately attached to this corpse-like body and to those who are related to it, they persecute others and thereby their own higher Self, Sri Hari, who resides in all. Degradation and downfall are the fate of such people. 16. This tragedy of degrading themselves is the fate of those who restlessly follow the three worldly values, without having attained enlightenment on the one hand, but having crossed the gross animal-like state of ignorance on the other. 17. These restless persons destroy their own spiritual potentialities through their mistaken notion that Vedic ritualism is the summit of wisdom, and they come to grief when they find at last that Time has brought all their castles in the air into ruin, and that they have failed to achieve their ends in life. 18. People who are absolutely alien to devotion for Vāsudeva, find themselves ultimately forced by Time to abandon their hard-acquired wealth, house, properties, friends and children, and they attain to regions of darkness much against their wish.

Karabhājana on Worship (19-34)

The Rajah said: 19. Tell me in what different forms and colours and with what different procedures and names the Supreme Lord is worshipped by men in different ages.

Karabhājana said: 20. In the different ages of Krita, Treta, Dwapara and Kali, the Lord is adored in different forms with different complexions and following different procedures of worship. 21. In the Kritayuga the Lord is worshipped in the form of a Brahmacharin, fair in complexion, four-armed, wearing matted locks, tree-bark, antelope skin and sacred thread, and holding in His hands beads, staff and water pot. 22. Then men are serene in temperament. There is no mutual antagonism among them; universal friendship and equality prevail. The way of adoration then consists in meditation, accompanied by the practice of control of the mind and the senses. 23. Devotees then extol Him, addressing Him by such names as Hamsa, Suparna, Vaikuntha, Dharma, Yogeswara, Amala, Iswara, Purusha, Avyakta and Paramatma. 24. In Treta-yuga He is worshipped as red-complex-

तं तदा मनुजा देवं सर्वदेवमयं हरिम् ।
 विष्णुर्यज्ञः पृथिव्यगर्भः सर्वदेव उरुक्रमः ।
 द्वापरे भगवाञ्छ्यामः पीतवासा निजायुधः ।
 तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् ।
 नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।
 नारायणाय ऋषये पुरुषाय महात्मने ।
 इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम् ।
 कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्श्वदम् ।

ध्येयं सदा परिभवद्भ्रमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।

भृत्यार्तिहं प्रणतपाल भवान्धिप्रोतं वन्दे महापुरुष ते चरणारविन्दम् ॥33॥

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।

मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥34॥

ioned, golden-haired, four-armed and wearing a girdle of three strands. His form is constituted of the Veda, and He is worshipped holding in His hands the paraphernalia for Vedic rituals like the sacrificial ladle and utensils. 25. Then men, who are given to righteous mode of living and learned in the Vedas, worship Sri Hari, who is the embodiment of all the Divinities, the eradicator of men's miseries, and the centre of abundant brilliance, with the Yajnas described in the Vedas. 26. He is extolled in that age with names like Vishnu, Yajna, Prishnigarbha, Sarvadeva, Urukrama, Vrishākapi, Jayanta and Urugāya.

27. In the Dwapara Yuga, He is worshipped as having a form of blue complexion, dressed in yellow cloth, armed with His own weapon the discus Sudarsana, carrying His distinctive marks like Sri-vatsa, and bedecked with ornaments like the jewel Kaustubha. 28. O King! In that age spiritual aspirants adore Him with all the emblems of royalty like the ceremonial umbrella and the like, and using the rituals and procedures of both the Veda and the Tantra. 29. 'Salutations to Thee Vāsudeva! Salutations to Thee Sankarshana! Salutation to Thee, the worshipful Lord

यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः ॥25॥

वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ॥26॥

श्रीवत्सादिभिरङ्कुशैश्च लक्षणैरुपलक्षितः ॥27॥

यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥28॥

प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥29॥

विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः ॥30॥

नानातन्त्रविधानेन कलावपि यथा शृणु ॥31॥

यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥32॥

as Pradyumna and Aniruddha! 30. We salute Thee as Rishi Narayana, as the Supreme Spirit, ruling over all, as the Lord of all the worlds, as the All-inclusive Whole, and as the Indewelling spirit in all! 31. O King! The Lord is extolled in this manner in the Dwapara Yuga. And know now how He is worshipped with various Tantrika rituals in the age of Kali.

32. The wise ones then adore Him as black in complexion, but brilliant like sapphire. He is worshipped with all His limbs, decorations, weapons and His attendants. Recital of His excellences and chanting of His names form the principal part of the worship. 33. Devotees pray to Him thus: 'I salute Thee, O Universal Being! O protector of the devout! Thou art the one fit to be meditated upon always, the saviour from humiliation, the fulfiller of all prayers, the source of all holiness, the redresser of the sufferings of devotees, the ship for getting across the ocean of Samsara, and the object of adoration for even Brahma and Siva! 34. O Universal Being! I salute Thee who, because of Thy righteous nature, didst abandon a prosperous realm coveted even by celestials, and went into the forest to redeem Thy father's promise, and who

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः ।
 कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः ।
 न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।
 कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम् ।
 क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः ।
 कावेरी च महापुण्या प्रतीची च महानदी ।

मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः ॥35॥
 यत्र सङ्कीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते ॥36॥
 यतो विन्देत परमां शान्तिं नश्यति संसृतिः ॥37॥
 कलौ खलु भविष्यन्ति नारायणपरायणाः ॥38॥
 ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी ॥39॥
 ये पिबन्ति जलं तासां मनुजा मनुजेश्वर ।

प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः ॥40॥

देवर्षिभूताप्तनृणां पितॄणां न किङ्करो नायमृणी च राजन् ।
 सर्वत्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥41॥
 स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परेशः ।
 विकर्म यच्चोत्पतितं कथञ्चिद् धुनोति सर्वं हृदि सन्निविष्टः ॥42॥

नारद उवाच

धर्मान् भागवतानित्थ श्रुत्वाथ मिथिलेश्वरः ।

जायन्तेयान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् 43

chased the fictitious deer in the forest to carry out Thy consort's desire.'

The Greatness of Kaliyuga (35-42)

35. In this way people of each Yuga worship Sri Hari, the Lord of all progress and prosperity, in forms and with names that are appropriate to that age. 36. Great men who see into the heart of things and understand their good sides look upon the age of Kali with greater favour than the other ages. For in this age, man attains to his goal merely by extolling His names and excellences. 37. For Jivas entangled in the transmigratory cycle, there is no better means than taking the Lord's name and singing His-praise for the attainment of peace, enlightenment and liberation. 38. O King! Many of them who are born in earlier Yugas long to have embodiment in Kali, for more devotees of Narayana are born in Kali than in other ages. 39-40. Especially in some parts of the Dravida regions of the country through which the Tāmraparni, Kritamāla, Payaswini (Pālār), the very holy Kāveri and the great west-flowing Mahanadi (Periyār)

have their course, devotees of the Lord will specially abound. O King! Those who drink the waters of these rivers, will become purified in mind and will generally develop devotion to Vāsudeva, the worshipful Lord. 41. He who abandoning the sense of agency and the consequent notion of difference, throws himself heart and soul in resignation at the feet of Mukunda, the one supremely suited to entrust oneself with, has no longer any debt or obligation to Devas, Rishis, elementals, relatives, Pitris or anyone else. He is the servant of none else but the Lord (and in being so, he fulfils the obligations to all and is free from the sin of failure to do his duty). 42. Such a devotee who has taken shelter at His feet completely, abandoning all other loves but the Lord, is so dear to Him, the supreme Lord Sri Hari, that by His mere presence in the devotee's heart He erases the effects of whatever prohibited acts he might have done in the past.

Exhortation to Vasudeva (43-52)

Narada said: 43. Nimi, the king of Mithila, was very much delighted to hear

ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः । राजा धर्मानुपातिष्ठन्नवाप परमां गतिम् ॥44॥
 त्वमप्येतान् महाभाग धर्मान् भागवताञ्छुतान् । आस्थितः श्रद्धया युक्तो निःसङ्गो यास्यसे परम् ॥
 युवयोः खलु दम्पत्योर्यशसा पूरितं जगत् । पुत्रतामगमद् यद् वां भगवानीश्वरो हरिः ॥46॥
 दर्शनालिङ्गनालापैः शयनासनभोजनैः । आत्मा वां पावितः कृष्णे पुत्रस्नेहं प्रकुर्वतो ॥47॥
 वैरेण यं नृपतयः शिशुपालपौण्ड्रशाल्वाद्यो गतिविलासविलोकनाद्यैः ।
 ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्तधियां पुनः किम् ॥48॥
 मापत्यबुद्धिमकृथाः कृष्णे सर्वात्मनीश्वरे । मायामनुष्यभावेन गूढैश्वर्ये परेऽव्यये ॥49॥
 भूभारोसुरराजन्यहन्तवे गुप्तये सताम् । अवतीर्णस्य निर्वृत्यै यशो लोके वितन्यते ॥50॥
 श्रीशुक उवाच
 एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः । देवकी च महाभागा जहतुर्मोहमात्मनः ॥51॥
 इतिहासमिमं पुण्यं धारयेद् यः समाहितः । स विधूयेह शमलं ब्रह्मभूयाय कल्पते ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चमोऽध्यायः ॥ 5॥

this exposition of the Bhagavata Dharma, and he along with his Acharya, adored the Navayogis. 44. Then while the people present were looking on, those Yogis, who had great psychic powers, disappeared from the sight of men, and King Nimi, following their instruction, attained the Supreme goal. 45. O great one! You too can attain that supreme goal if you observe these instructions regarding Bhagavata Dharma with great faith, control of mind and non-attachment. 46. The world is filled with the reputation of you two, Devaki and Vasudeva. For, Hari the worshipful Lord, and the master of all that exists, has been pleased to be born as your son. 47. You, who love Krishna as your son, have had your mind purified by all kinds of intimate contacts with him like seeing, touching and conversing, besides sleeping with him, eating in his company, sitting with him etc. 48. Sisupala, Paundraka, Salva and other rulers, got attracted to Him, though in a mood of confrontation, by constantly meditating on Him, His gait, His sports, His gaze

etc., and thereby attained to oneness with Him. Then what need is there to speak about the destiny of those who do all this in a mood of love? 49. Do not entertain the idea that Krishna is merely your son. He is the Lord and the soul of all, the Supreme Being unaffected by any change, who has appeared now as a human being hiding all his divine majesties by his power of Maya. 50. Born as the Lord incarnate to protect and enhance the spiritual interests of the pious and to relieve the earth of the burden of evil kings of Asuric origin, He has spread His holy fame all over the world to help devotees attain supreme bliss.

Sri Suka said: 51. Hearing all this, the high-souled Vasudeva and his fortunate wife Devaki were thrilled with wonder and they overcame the ignorance of their heart. 52. If a man hears this extremely holy narrative with one-pointed mind, his ignorance will be dispelled here itself and he will attain to the realisation of the Supreme Spirit.

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

अथ ब्रह्माऽऽत्मजैर्देवैः प्रजेशैरावृतोऽभ्यगात् । भवश्च भूतभव्येशो ययौ भूतगणैर्वृतः ॥ 1॥
 इन्द्रो मरुद्भिर्भगवानादित्या वसवोऽश्विनौ । ऋभवोऽङ्गिरसो रुद्रा विश्वे साध्याश्च देवताः ॥ 2॥
 गन्धर्वाप्सरसो नागाः सिद्धचारुणगुह्याकाः । ऋषयः पितरश्चैव सविद्याधरकिन्नराः ॥ 3॥
 द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षवः । वपुषा येन भगवान् नरलोकमनोरमः ।

यशो वितेने लोकेषु, सर्वलोकमलापहम् ॥ 4॥

तस्यां विश्राजमानायां समृद्धायां महद्भिः । व्यचक्षतावितृप्ताक्षाः कृष्णमद्भुतदर्शनम् ॥ 5॥
 स्वर्गोद्यानोपगैर्मल्यैश्छादयन्तो यदूत्तमम् । गीर्भिश्चित्रपदार्थाभिस्तुष्टुवुर्जगदीश्वरम् ॥ 6॥

देवा ऊचुः

नता स्म ते नाथ पदारविन्दं बुद्धीन्द्रियप्राणमनोबचोभिः ।
 यच्चिन्त्यतेऽन्तर्हृदि भावयुक्तैर्मुमुक्षुभिः कर्ममयो रूपाशात् ॥ 7॥
 त्वं मायया त्रिगुण्याऽऽत्मनि दुर्विभाव्यं व्यक्तं सृजस्य वसि लुम्पसि तद्गुणस्थः ।
 नैतैर्भवानजित कर्मभिरज्यते वै यत् स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः ॥ 8॥

* Skandha XI : Chapter 6

KRISHNA ON THE EVE OF HIS ASCENSION

Hymn of the Devas (1-19)

Sri Suka said: 1. After this, Brahma accompanied by his offspring like 'Sanaka and the other Kumaras as also the Prajapatis and celestials came to Dwaraka one day. Bhava (Sri Parameswara), who could know the past and the future, also came to Dwaraka with his following of demi-gods and elementals. 2-4. Prompted by their keen desire to see Krishna of world-enchanting form, whose holy and sin-destroying fame had flooded all the worlds, there came to Dwaraka a host of other celestials too, including the Maruts, Indra with the other sons of Aditi, the eight Vasus, Aswinidevas, Ribhus, Angirasas, Rudras, Viswedevs, Sādhyas, Gandharvas, Apsaras, Nāgas, Siddhas, Chāranas, Guhyakas, Rishis, Pitris, Vidyādharas and Kinnaras.

5. In that city of Dwaraka, a seat of plenty and prosperity, and resplendent

with riches of every kind, they saw the wondrous form of Krishna at which they looked unsatiated for long with unwinking eyes. 6. After almost covering that noblest one of Yadu's line with heaps of garlands made of celestial flowers, they began to extol Him, the Lord of all the worlds, with a hymn noted for its beauty of expression and meaning.

The Devas said: 7. O Lord! The devotees seeking liberation from the bondage of Karma can only meditate with devotion on Thy lotus feet in their hearts. But lo! We have been allowed to adore them in truth and in reality with our senses, vital forces, mind, intellect and words! 8. O unconquerable Lord! Remaining as the Inner Controller of Thy Maya with its three Gunas, 'Thou art creating, preserving and dissolving in Thyself this universe of unimaginable vastness and mystery. Still Thou art not in the least bound by these works, because Thou art ever estab-

शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
 सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ॥ 9॥
 स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।
 यः सात्वतैः समविभूतय आत्मवद्भिर्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय ॥ 10॥
 यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा ।
 अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः ॥ 11॥
 पर्युष्टया तव विभो वनमालयेयं संस्पर्धिनी भगवती प्रतिपत्तिवच्छ्रीः ।
 यः सुप्रणीतममुयार्हणमाददन्नो भूयात् सदाङ्घ्रिरशुभाशयधूमकेतुः ॥ 12॥
 केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको यस्ते भयाभयकरोऽसुरदेवचम्बोः ।
 स्वर्गाय साधुषु खलेष्वितराय भूमन् पादः पुनातु भगवन् भजतामघं नः ॥ 13॥
 नस्योतगाव इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभृतो मिथुरर्द्धमानाः ।
 कालस्य ते प्रकृतिपूरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥ 14॥

lished in Thy inherent bliss, uncorrupted by passions. 9. O praiseworthy one and the Lord of all! Men of impure mind, striving through meditation, learning, charity, austerity and rituals, fail to attain that purity of mind generated in the minds of saintly persons of powerful faith that takes shape in their hearts and gathers strength there by listening to recitals of Thy sportive deeds and excellences. (Towards this end art Thou engaging Thyself in works, providing materials for devout contemplation.) 10. Thy feet which are meditated upon with a heart melting in love by contemplatives for the attainment of salvation; which are worshipped by Sātvatas (devotees) in one or the other of the four Vyūhas as Vāsudeva, Sankarshana, Pradyumna and Aniruddha for the attainment of equality with Thee in divine glories; which the knowing ones adore at the three Sandhyas (junction periods of time) for surpassing all the heavens of the celestials—may those feet become the fiery destructive force for the annihilation of all our sins. 11. May Thy feet which Vedic ritualists contemplate upon in their sacred fires, holding oblations in hands and uttering the Vedic Mantras as laid down; which Yogis desiring the eight-

fold powers meditate upon according to the instruction of Yoga scripture; which are worshipped with love by the highest devotees having no worldly desires—may those feet become the fiery destructive force for the annihilation of all our sins. 12. Just as a woman gets annoyed with a co-wife occupying her place, Sri Devi is much concerned to see her seat, Thy chest, occupied by the garland of wild flowers, the offerings by Thy devotees, illumining Thy whole form. But unconcerned by the Devi's attitude, Thou dost continue to retain that old floral wreath and receive more of them joyfully (showing that Thy concern is more for devotees than even for Sri). May Thy feet decorated with the floral wreath become the fiery destructive force for the annihilation of all our sins. 13. O worshipful Lord of unlimited powers! May our sins be effaced and ourselves purified by Thy feet which covered all the worlds in three strides—the feet that form a veritable standard of victory having the Ganga of triple strands as banners giving encouragement to the armies of Devas and fright to those of Asuras, and working for the enhancement of the good and the downfall of evil. 14. May our welfare be wrought by the adorable

अस्यासि हेतुरुदयस्थितिसंयमानामव्यक्तलोवमहतामाप कालमाहुः ।
 सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः कालो गभीररय उत्तमपूरुषस्त्वम् ॥15॥
 त्वत्तः पुमान् समधिगम्य यया स्ववीर्यं धत्ते महान्तमिव गर्भममोघवीर्यः ।
 सोऽयं तयानुगत आत्मन आण्डकोशं हैमं ससर्ज बहिरावरणैरुपेतम् ॥16॥
 तत्तस्थुषश्च जगतश्च भवानघोशो यन्माययोत्थगुणविक्रिययोपनीतान् ।
 अर्थाञ्जुषन्नपि हृषीकपते न लिप्तो येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म ॥17॥
 स्मायावलोकलवर्दशितभावहारिभ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः ।
 पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं करणैर्न विभ्यः ॥18॥
 विभ्यस्तवामृतकथोदवहास्त्रिलोक्याः पादावनेजसरितः शमलानि हन्तुम् ।
 आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गैस्तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति ॥19॥

बादरायणिरुवाच

इत्यभिष्टूय विबुधैः सेशः शतधृतिर्हरिम् ।

अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥20॥

feet of Thine—the Transcendent Being (Purushottama), the Lord of Purusha and Prakriti, whose hands control the destinies of all these mutually conflicting embodied beings from Brahma down, even as cattle-keepers control cattle by their nose-string. 15. Thou art the material cause in which all the worlds rise, remain in manifestation and then dissolve. The Vedas speak of Thee also as the instrumental cause that directs Prakriti, Purusha and Mahattattva. Thou art the three-naved wheel of Time too which revolves with incredible speed driving all to their destruction. Thou art therefore verily the Purushottama, the Spirit transcending and ingathering all. 16. The Purusha, the Cosmic Being deriving His power from Thee, bears in association with Yogamaya, the Mahattattva, which is the universe in embryo. With continuing association with Maya, the Purusha projects the embryonic universe, the cosmic shell (egg), brilliant and covered with a shelter of sheaths. 17. O Hrishikesa, Lord of all senses! All the experiences, joyful and otherwise, that the play of Maya pours on Thee through sense contacts, fail to involve and bind Thee. Even when Thou art in the enjoyment of these objects, they do not affect

Thee in the least, whereas others even while keeping themselves aloof from them, live in constant dread of their influence. Thou art therefore the master of the whole universe, moving and unmoving. 18. No wonder then that all Thy sixteen-thousand and more wives could not produce even the least excitement in Thy mind by all those volleys of Cupid's shafts, consisting of charming sidelong glances accompanied by ravishing smiles, which were fortified by mystic formulae of love, and shot from their arching eye-brows conveying messages of love. 19. The two streams flowing from Thee—the hymns and songs conveying the sanctifying waters of Thy sportive deeds, and the river Ganga carrying the water that has washed Thy feet—have the power to destroy the sins of the whole world. People who follow the commandments of the Veda bathe themselves in these streams—in the divine excellences by hearing them, and in holy waters of Ganga by physical contact.

End of earthly Sojourn (20-39)

Sri Suka said: 20. Having extolled Govinda in this way along with Parameswara and the celestials, Brahma, sta-

ब्रह्मोवाच

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो ।
 धर्मश्च स्थापितः सत्सु सत्यसन्धेषु वै त्वया ।
 अवतीर्य यदोर्वशे बिभ्रद् रूपमनुत्तमम् ।
 यानि ते चरितानीश मनुष्याः साधवः कलौ ।
 यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम ।
 नाधुना तेऽखिलाधार देवकार्यावशेषितम् ।
 ततः स्वधाम परमं विशस्व यदि मन्यसे ।

त्वमस्माभिरशेषात्मस्तत्तथैवोपपादितम् ॥21॥
 कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥22॥
 कर्माण्युद्दामवृत्तानि हिताय जगतोऽकृथाः ॥23॥
 शृण्वन्तः कीर्तयन्तश्च तरिष्यन्त्यञ्जसा तमः ॥24॥
 शरच्छतं व्यतीयाय पञ्चविंशधिकं प्रभो ॥25॥
 कुलं च विप्रशापेन नष्टप्रायमभूदिदम् ॥26॥
 सलोकाँल्लोकपालान् नः पाहि वैकुण्ठकिङ्करान् 27

श्रीभगवानुवाच

अवधारितमेतन्मे यदात्थ विबुधेश्वर ।
 तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् ।
 यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् ।
 इदानीं नाश आरब्धः कुलस्य द्विजशापतः ।

कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥28॥
 लोकं जिघृक्षद् रुद्धं मे वेलयेव महार्णवः ॥29॥
 गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति ॥30॥
 यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥31॥

श्रीशुक उवाच

इत्युक्तो लोकनाथेन स्वयम्भूः प्रणिपत्य तम् ।

tioning himself in the sky and making due prostrations, addressed the Lord as follows:

Brahma said: 21. O Lord! In times gone by we came to Thee praying that the Earth-deity may be relieved of her burden of evil men. O soul of the worlds! Thou hast truly accomplished this. 22-23. Thou hast established Dharma in the minds of men who venerate truth. Thou hast also spread Thy sanctifying fame all the world over. Born in the line of Yadu, with a form of unparalleled beauty, Thou didst engage Thyself in various sportive actions for the good of the world. 24. O Lord! By hearing and singing about those divine and sportive actions of Thine, men in the age of Kali would get purified and easily overcome the darkness of ignorance. 25. O Lord! Thou Supreme Being! It is now one hundred and twenty-five years since Thou incarnated Thyself in the line of the Yadus. 26. O Thou, the support of the universe! Thou hast now accomplished all the purposes of the Devas, and there is nothing more for Thee to accomplish. By the curse of the holy men, even the

सह देवगणैर्देवः स्वधाम समपद्यत ॥32॥

clan of the Yadus is on the verge of extinction. 27. So, if Thou thinkest it fit, may Thou be pleased to come back to Thy transcendental abode. Protect us, Thy servants appointed as guardians of the world.

The Lord said: 28. O Brahma! Leader of the celestials! I have already decided upon the course you have suggested. I have fulfilled all your wants, and I have lightened the burden of the earth. 29. Now there is this Yadava clan proud and domineering because of their plentiful wealth supported by strength and courage. They would have overrun the whole world, had I not been holding them within bounds as the shore halts the advance of the sea. 30. If I go away leaving behind this powerful and overbearing clan of Yadavas, they will ruin the society by their unrestrained excesses. 31. Their destruction has already started with the curse pronounced on them by the sages. After their annihilation is completed, I shall come to your abode of Satyaloka while returning to the Vaikuntha.

Sri Suka said: 32. Being thus told by

अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् । विलोक्य भगवानाह यदुवृद्धान् समागतान् ॥33॥

श्रीभगवानुवाच

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः । शापश्च नः कुलस्यासीद् ब्राह्मणेभ्यो दुरत्ययः ॥34॥
न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः । प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥35॥
यत्र स्नात्वा दक्षशापाद् गृहीतो यक्ष्मणोऽदुराट् । विमुक्तः किल्बिषात् सद्यो भेजे भूयः कलोदयम् ॥36॥
वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान् । भोजयित्वोशिजो विप्रान् नानागुणवतान्धसा ॥37॥
तेषु दानानि पात्रेषु श्रद्धयोप्त्वा महान्ति वै । वृजिनानि तरिष्यामो दानैर्नर्भिरिवार्णवम् ॥38॥

श्रीशुक उवाच

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन । गन्तुं कृतधियस्तीर्थं स्थन्दनान् समययुजन् ॥39॥
तन्निरीक्ष्योद्धवो राजन् श्रुत्वा भगवतोदितम् । दृष्ट्वा रिष्टानि घोराणि नित्यं कृष्णमनुव्रतः ॥40॥
विविक्त उपसङ्गम्य जगतामीश्वरेश्वरम् । प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥41॥

उद्धव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहृत्यैतत् कुलं नूनं लोकं संत्यक्ष्यते भवान् ।
विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वरः ॥42॥
नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव । त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि ॥43॥
तव विक्रीडितं कृष्ण नृणां परममङ्गलम् । कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जनः ॥44॥

Krishna the Lord of the Universe, Brahma and the celestials prostrated themselves before him and departed to their respective abodes. 33. Afterwards portents forboding evil began to appear in Dwaraka, and, to the elders of the Yadava clan who went to him to report about this, the Lord said as follows:

The Lord said: 34. Alas! These evil portents are appearing everywhere here! And we have the sages' curse hanging over us, threateningly! 35. O Respected sirs! If we love our lives, we should not stay here any longer. We should immediately go to the holy place of Prabhasa. 36. It was by bathing there that the moon, cursed by Daksha Prajapati to be affected by phthisis, got over the effects of the curse, and had all the digits restored. 37-38. We shall bathe in these waters, offer libations (Tarpana) to the manes and the divinities, feed Brahmanas sumptuously, and give liberal gifts to worthy men. With these as our life boat, we shall cross the ocean of this misfortune.

Sri Suka said: 39. O King! Directed by the Lord in this way, the Yadavas decided to start for Prabhasa, and got ready their chariots, harnessing horses to them.

Uddhava seeking Refuge (40-50)

40-41. Witnessing all these terrifying portents and hearing the words of the Lord, Uddhava, who was his constant attendant and follower, approached Krishna in solitude, and making due prostrations, spoke to him with joined palms.

Uddhava said: 42. O Thou Lord of all Divinities! Thou master of Yoga whose holy fame is a blessing to those who hear about it! Thou art making ready to quit this world after bringing about the destruction of this clan of the Yadus. For, though capable of warding off the curse of the holy men, Thou didst nothing to neutralise it. 43. O Kesava, my Lord! To remain even a minute without Thee is impossible for me. Therefore deign to take me also to Thy Realm with Thee. 44. O Krishna! Hearing about Thy holy

शय्यासनाटनस्थानस्तानक्रीडाशनादिषु । कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥45॥
 त्वयोपभुक्तस्रग्गन्धवासोऽलङ्कारचर्चिताः । उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥46॥
 वातरशना य ऋषयः श्रमणा ऊर्ध्वमन्थिनः । ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः 47
 वयं त्विह महायोगिन् भ्रमन्तः कर्मवर्त्मसु । त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥48॥
 स्मरन्तः कीर्तयन्तस्ते कृतानि गदितानि च । गत्युत्स्मितेक्षणक्ष्वेलि यन्नलोकविडम्बनम् ॥49॥

श्रीशुक उवाच

एवं विज्ञापितो राजन् भगवान् देवकीसुतः । एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षष्ठोऽध्यायः ॥ 6॥

and auspicious deeds, a veritable ambrosia for the ear, even common people have begun to feel everything else as insipid. 45. How then can we, Thy devotees, bear separation from Thee whom we have been serving for the whole life—while sitting and lying, while walking and standing, while eating and playing? 46. We, Thy servants, are sure to get over Thy Maya through Thy service, putting on ourselves the remnants of what Thou hast used of sandal paste, flower garlands, clothes, and decorations, and eating the remnants of the food of which Thou hast partaken. 47. There are other ascetics having the quarters alone as their wearing cloth, ever engaged in spiritual disciplines, and practising unbroken continence. These pure,

serene and all-renouncing Sannyasins attain to Thy Realm, the Akshara Brahman 48. O Thou the greatst of Yogins! As far as we, who are wandering in the paths of work, are concerned, we shall cross this impenetrable darkness of ignorance through absorption in conversations with other devotees on Thy deeds and excellences. 49. Remembering and extolling Thy ways in human embodiment—Thy deeds, speech and teachings, Thy world-enchanting gait,—we shall easily get over the impenetrable darkness of ignorance.

Sri Suka said: 50. O King! Being appealed to in this way, the worshipful Lord, who had taken birth as the son of Devaki, spoke as follows to his dear servant and whole-hearted devotee Uddhava.

अथ सप्तमोऽध्यायः

श्रीभगवानुवाच

यदात्थ मां महाभाग तच्चिकीर्षितमेव मे । ब्रह्मा भवो लोकपालाः स्वर्वासं मेऽभिकाङ्क्षिणः 1

Skandha XI : Chapter 7

KRISHNA'S INSTRUCTION: AVADHUTA'S SERMON ON HIS TEACHERS I

Krishna's Exhortation (1-13)

The Lord said: 1. What you have said

about my intention to depart from the world to my abode is, indeed, true. Brahma, Parameswara and other Divin-

मया निष्पादितं ह्यत्र देवकार्यमशेषतः ।
 कुलं वै शापनिर्दग्धं नङ्क्षत्यन्योन्यविग्रहात् ।
 यद्द्विवायं मया त्यक्तो लोकोऽयं नष्टमङ्गलः ।
 न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले ।
 त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु ।
 यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
 पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक् ।
 तस्माद् युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् ।
 ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् ।
 दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते ।
 सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः ।

श्रीशुक उवाच

इत्यादिष्टो भगवता महाभागवतो नृप ।

यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥ 2॥
 समुद्रः सप्तमेऽह्नचेतां पुरीं च प्लावयिष्यति ॥ 3॥
 भविष्यत्यचिरात् साधो कलिनापि निराकृतः ॥ 4॥
 जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे ॥ 5॥
 मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम् । 6॥
 नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥ 7॥
 कर्माकर्मविकर्मेति गुणदोषधियो भिदा ॥ 8॥
 आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥ 9॥
 आत्मानुभवतुष्टात्मा नान्तरायैर्विह्वल्यसे ॥ 10॥
 गुणबुद्ध्या च विहितं न करोति यथार्भकः ॥ 11॥
 पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ॥ 12॥

उद्धवः प्रणिपत्याह तत्त्वजिज्ञासुरच्युतम् ॥ 13॥

ities too are desirous of this. 2. I have accomplished all the purposes of the Devas for which, at the request of Brahma, I incarnated in part (or with Balarama as a part of mine). 3. This clan of the Yadavas, doomed by the fire of the holy men's curse, will perish through mutual strife among its members. And this city of Dwaraka will be inundated by the sea on the seventh day from now. 4. On my ascension, this world denuded of its good fortune, will be subject to the sway of Kali, the spirit of the evil age. 5. After I have left it, do not stay in this land. For in the age of Kali that is to follow, men will all be unrighteous in their outlook. 6. Abandoning all attachment for your own people and relatives, resign yourself to Me and wander over the world, recognising My presence in everything. 7. Know this world, grasped by the mind, speech, eyes, ears and other senses, to be insubstantial and transitory, being like mental projection in a magic show. 8. For the man of uncontrolled mind, there is the erroneous perception of multiplicity; a person with such perception is subject to the notion of good and evil. And for one

with that notion arises the distinction between ordinary action, inaction and prohibited action. 9. Therefore, with the mind and the senses controlled, you must see the world in the Atman, and that all-pervading Atman in Me (or to be non-different from Me), the Supreme Lord. 10. One who is endowed with the knowledge of the scriptures and with enlightenment, who feels as one with the Atman in all, and is full of the joy of the Spirit, meets with no obstruction from any source. 11. Even when one has transcended the distinction between the harmful and the favourable, he avoids the harmful not because of the compulsion of Vedic injunction; nor does he promote the favourable because they are advantageous. His reactions are spontaneous and unmotivated like those of an infant. 12. Illumined, peaceful and established in universal benevolence, he sees the Lord as the essence of the world or recognises the whole of the manifested existence as ensouled by Him and becomes free from the travails of Samsara.

Sri Suka said: 13. Being thus addressed by the worshipful Lord, Uddhava, the

उद्धव उवाच

योगेश योगविन्यासं योगात्मन् योगसम्भव । निःश्रेयसाय मे प्रोक्तस्त्यागः संन्यासलक्षणः ॥14॥
 त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः । सुतरां त्वयि सर्वात्मन्न भक्तैरिति मे मतिः ॥15॥
 सोऽहं ममाहमिति मूढमतिर्विगाढस्त्वन्मायया विरचितात्मनि सानुबन्धे ।
 तत्त्वञ्जसा निगदितं भवता यथाहं संसाधयामि भगवन्ननुशाधि भृत्यम् ॥16॥
 सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं वक्तारमीश विबुधेष्वपि नानुचक्षे ।
 सर्वे विमोहितधियस्तव माययेमे ब्रह्मादयस्तनुभृतो बहिरर्थभावाः ॥17॥
 तस्माद् भवन्तमनवद्यमनन्तपारं सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।
 निर्विण्णधीरहम् ह वृजिनाभितप्तो नारायणं नरसखं शरणं प्रपद्ये ॥18॥

श्रीभगवानुवाच

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः । समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥19॥
 आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः । यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥20॥
 पुरुषत्वे च मां धीराः सांख्ययोगविशारदाः । आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥21॥

great devotee and aspirant for the knowledge of Truth, said to Achyuta with due prostrations.

Uddhava seeks Instruction (14-18)

Uddhava said: 14. O Thou bestower of the fruits of Yoga! O Thou the wealth of Yogins! O Thou who revealest Thyself through Yoga! O Thou the originator of Yoga! Thou hast, for my spiritual welfare, instructed me in abandonment of all attachments through Sannyasa (renunciation). 15. O all-powerful one! This abandonment of all objects of desire is very difficult for those who are in the midst of enjoyments. I think it is well-nigh impossible for those who have no devotion to Thee, the soul of all. 16. The ignorant fool that I am, Maya has bound me with the feeling that I am the body, and all those connected with it are mine. O worshipful Lord! Instruct me, Thy servant, how I could soon achieve that abandonment of all attachments commended by Thee. 17. There is none except Thee even among the Divinities who is capable of instructing me about that Atman who is the self-effulgent and self-

conscious Truth. For, as far as this subject is concerned, all embodied beings including Brahma are confounded owing to Thy Maya which makes them feel that what is external alone is the true. 18. Therefore, buffeted by the difficulties of worldly life and thereby filled with disgust for the same, I seek refuge in Thee Narayana, the friend of the Jiva—Thou who art pure, infinite, all-knowing, and the Lord of all, and art established in the eternal Vaikuntha.

The spiritual Essence in Man (19-23)

The worshipful Lord said: 19. Generally speaking, persons endowed with the capacity to investigate the truth of things, lift themselves from the evils of instinctive life by their own discriminative power. They need no teacher for this. 20. While even all lower creatures are to some extent capable of looking after their own welfare, man, who is endowed with intelligence and discriminative power, can surely be his own teacher. For, by observation and inference he is able to understand what contributes to his ultimate good. 21. When a Jiva obtains a human birth, and

एकद्वित्रिचतुष्पादो बहुपादस्तथापदः । बह्वचः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥22॥
 अत्र मां मार्गयन्त्यद्वा युक्ता हेतुभिरीश्वरम् । गृह्यमाणैर्गुणैर्लिङ्गैरग्राह्यमनुमानतः ॥23॥
 अत्राप्युदाहरन्तीममितिहासं पुरातनम् । अवधूतस्य संवादं यदोरमिततेजसः ॥24॥
 अवधूतं द्विजं कञ्चिच्चरन्तमकुतोभयम् । कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥25॥

यदुवाच

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा । यामासाद्य भवाँल्लोकं विद्वाँश्चरति बालवत् ॥26॥
 प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः । हेतुनैव समीहन्ते आयुषो यशसः श्रियः ॥27॥
 त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः । न कर्ता नेहसे किञ्चिज्जडोन्मत्तपिशाचवत् ॥28॥
 जनेषु दह्यमानेषु कामलोभदवाग्निना । न तप्यसेऽग्निना मुक्तो गङ्गाम्भःस्थ इव द्विपः ॥29॥
 त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् । ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः ॥30॥

becomes proficient in the path of knowledge and devotion, he comes to clearly understand Me, the Spirit endowed with all powers. 22. Many are the types of bodies created—some with one, two, three or four legs, some with many legs, and some with no legs at all. Of all these, the human body is the dearest to Me. 23. Unable to find Me, the Pure Spirit, by sense perception, earnest spiritual aspirants seek Me in this body through presumption and inference. The presumption is that the Buddhi and other instruments functioning in the creation of knowledge are in themselves lifeless. The display of consciousness in them, can be explained only by accepting a consciousness behind them. The inference is that as the Buddhi and the senses are in the nature of instruments, they must be functioning for the purposes of an intelligent agent. (These however can point only to an intelligent principle in the individual, but not to a Supreme Spirit.)

Avadhuta questioned by Yadu (24-30)

24. In illustration of this, great men cite an ancient anecdote in the shape of a conversation between Dattātreya, the Avadhuta of blazing spiritual power, and King Yadu. 25. King Yadu, a knower of

Dharma, once met this Avadhuta wandering everywhere fearlessly as he chose. He was young and bore the signs of the highest enlightenment.

King Yadu said: 26. O holy one! Though possessed of great wisdom, you are found merely to roam about in the world like a young boy. How then did you, who do not do any work, cultivate this outlook, which requires great training? 27. Men are found to enage themselves in the observance of duties and in the pursuit of wealth, pleasures and moral values. In all this they are motivated by their desire for longevity, fame and prosperity. 28. You are strong, learned, capable, handsome and eloquent. But you show no desire for anything, nor do you care to do any work. You merely wander about sometimes like a senseless man, sometimes as one inebriated, and sometimes like one possessed. 29. While all men are being burnt in the fire of sexual craving and greed, you remain unaffected by it like an elephant that has plunged into the waters of the Ganga. 30. O holy one! Kindly tell me what it is that fills your heart always with joy, though you are without any object of sense enjoyment and are companionless and alone.

Gurus of the Avadhuta: Earth (31-38)

श्रीभगवानुवाच

यदुनैव महाभागो ब्रह्मण्येन सुमेधसा । पृष्टः सभाजितः प्राह प्रश्रयावनतं द्विजः ॥31॥

ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः । यतो बुद्धिमुपादाय मुक्तोऽटामीह ताञ्छृणु ॥32॥
 पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः । कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥33॥
 मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः । कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥34॥
 एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः । शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥35॥
 यतो यदनुशिक्षामि यथा वा नाहुषात्मज । तत्तथा पुरुषव्याघ्र निबोध कथयामि ते ॥36॥
 भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः । तद् विद्वान् न चलेन्मार्गादन्वशिक्षं क्षितेर्रतम् ॥37॥
 शश्वत्परार्थसर्वेहः परार्थैकान्तसम्भवः । साधुः शिक्षेत भूभृत्तो नगशिष्यः परात्मताम् ॥38॥
 प्राणवृत्त्यैव संतुष्येन्मुनिर्नैवेन्द्रियप्रियैः । ज्ञानं यथा न नश्येत नावकीर्येत वाङ्मनः ॥39॥
 विषयेष्वाविशन् योगी नानाधर्मेषु सर्वतः । गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् ॥40॥
 पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः । गुणैर्न युज्यते योगी गन्धैर्वायुरिवात्मदृक् ॥41॥

The Lord said: 31. Being thus questioned after due prostrations and in all humility by King Yadu, who was highly intelligent and devoted to holy men, the Avadhuta said to him as follows:

The Avadhuta said: 32. O King! I have several Gurus, whom I have mentally accepted as such. Learning many lessons from them, I have become free from desires and bondages, and am roaming on the earth at large. Hear about those Gurus. 33-35. There are twenty-four Gurus whom I have resorted to. From their ways and characteristics, I have learnt the lessons I need. These twenty-four are: the earth, air, sky, water, fire, sun, moon, Kapota (dove), python, ocean, river, moth, honey-bee, elephant, honey-gatherer, deer, fish, Pingala the courtesan, Kurara (osprey), maiden, arrow-smith, snake, spider and wasp (Pesakrit). 36. O grandson of Nahusha! Hear now from me which Guru taught me what and how.

37. A man of self-control should not move away from his chosen path even when attacked by beings under the sway

of their primordial tendencies, knowing it to be due to their own destiny (Prārabdha). This lesson I learnt from the earth. 38. Further a spiritual aspirant should learn from the mountains of the earth and the trees on them to strive unselfishly for the good of others and find the meaning of his existence in such striving. Becoming a disciple of trees, he should live for others.

Air, Sky, Water and Fire (39-47)

39. The sage should be satisfied with as much of food as is required to maintain his Prana, to keep his knowledge bright and the faculties of his mind and senses intact. He should not crave for tasty food. 40. Even if the Yogi happens to be in contact with sense objects of various descriptions, he should remain like the air, untouched by the good and bad effects of such contacts. 41. A Yogi who is established in Atman-consciousness, even if he is embodied in a material body and performs the various functions appropriate to such a body, is never affected by the sense objects, as air is not by the

अन्तर्हितश्च स्थिरजङ्गमेषु ब्रह्मात्मभावेन समन्वयेन ।
 व्याप्त्याव्यवच्छेदमसङ्गमात्मनो मुनिर्नभस्त्वं विततस्य भावयेत् ॥42॥
 तेजोऽब्रह्ममयैर्भवैर्मैघाद्यैर्वायुनेरितैः । न स्पृश्यते न भस्तद्वत् कालसृष्टैर्गुणैः पुमान् ॥43॥
 स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम् । मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः ॥44॥
 तेजस्वी तपसा दीप्तो दुर्धर्षोदरभाजनः । सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमग्निवत् ॥45॥
 क्वचिच्छन्नः क्वचित् स्पष्ट उपास्यः श्रेय इच्छताम् । भुङ्क्ते सर्वत्र दातृणां दहन् प्रागुत्तराशुभम् ॥46॥
 स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः । प्रविष्ट ईयते तत्तत्स्वरूपोऽग्निरिवैधसि ॥47॥
 विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः । कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ॥48॥
 कालेन ह्योघवेगेन भूतानां प्रभवाप्ययौ । नित्यावपि न दृश्यते आत्मनोऽग्न्येयार्चिषाम् ॥49॥
 गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति । न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥50॥

smell it carries. 42. Identifying himself with Brahman, the sage should realise that, like the sky, the Self (the Atman) is uncircumscribed and unaffected by the body, because the Self indwells all beings moving and unmoving, and because he is an invariable presence everywhere in all beings. 43. Just as the clouds wafted by the wind do not affect the sky, so the Atman is not tainted by abidance in the body which is a combination of the various elements like fire, water and earth into which the Gunas of Prakriti evolve when stirred into activity by Time. 44. Pure, holy and naturally loving and sweet, the sage exercises a sanctifying influence on men, in which respect he resembles the holy waters of the Ganga which purify men by sight, contact and praise.

45. Impressive and replenished by the fire of Tapas, inviolable in his greatness, having no possessions—not even a bowl but only his stomach as a receptacle for food—eating anything and everything, the sage, who is ever in communion with Brahman, remains unpolluted like the all-consuming fire.

46. Sometimes hiding his identity, sometimes revealing it as worthy of worship by those desiring their own welfare,

the sage consumes the food offered by donors in order to burn up their past and future sins, as fire does with all matters put into it. 47. This world, which is of the nature of cause and effect, has been created by the all-powerful Lord by His power of Maya. He has entered into it, and is manifesting Himself in different forms through the adjunct of the body-mind, just as fire does, residing in the fuel.

Moon, Fire and Sun (48-51)

48. The changes that Time, the inscrutable, brings on an individual from the time of conception to the events at the cremation ground, affect only the body and not the Atman, just as the waxing and the waning of the moon are only of its digits and not of the moon itself. 49. The torrential speed of Time is, every moment, effecting the birth and death of the bodies that the Atman assumes, but the changes involved are not noticed at the time, just like the emergence and subsidence of tongues of flames in a raging fire. 50. Just as the sun absorbs water with his rays and releases it in proper time as rain, so the Yogi accepts objects of the senses with the senses, not for his own enjoyment, but to release them to needy people at the proper

बुध्यते स्वे न भेदेन व्यक्तिस्थ इव तद्गतः ।
 नातिस्नेहः प्रसङ्गो वा कर्तव्यः क्वापि केनचित् ।
 कपोतः कञ्चनारण्ये कृतनीडो वनस्पतौ ।
 कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ ।
 शय्यासनाटनस्थानवार्ताक्रीडासनादिकम् ।
 यं यं वाञ्छति सा राजंस्तर्पयन्त्यनुकम्पिता ।
 कपोती प्रथमं गर्भं गृह्णाती काल आगते ।
 तेषु काले व्यजायन्त रचितावयवा हरेः ।
 प्रजाः पुपुषतुः प्रीतौ दम्पती पुत्रवत्सलौ ।
 तासां पतत्रैः सुस्पर्शैः कूजितैर्मुग्धचेष्टितैः ।
 स्नेहानुबद्धहृदयावन्योन्यं विष्णुमायया ।
 एकदा जग्मतुस्तासामन्नार्थं तौ कुटुम्बिनौ ।
 दृष्ट्वा ताँल्लुब्धकः कश्चिद् यदृच्छातो वनेचरः ।

लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् ॥51॥
 कुर्वन् विन्देत संतापं कपोत इव दीनधीः ॥52॥
 कपोत्या भार्यया सार्धमुवास कतिचित् समाः ॥53॥
 दृष्टिं दृष्ट्वाङ्गमङ्गेन बुद्धिं बुद्ध्या बबन्धतुः ॥54॥
 मिथुनीभूय विस्त्रब्धौ चेरतुर्वनराजिषु ॥55॥
 तं तं समानयत् कामं कृच्छ्रेणाप्यजितेन्द्रियः ॥56॥
 अण्डानि सुषुवे नीडे स्वपत्युः सन्निधौ सती ॥57॥
 शक्तिभिर्दुर्विभाव्याभिः कोमलाङ्गतनूरुहाः ॥58॥
 शृण्वन्तौ कूजितं तासां निर्वृतौ कलभाषितैः ॥59॥
 प्रत्युद्गमैरदीनानां पितरौ मुदमापतुः ॥60॥
 विमोहितौ दीनधियौ शिशून् पुपुषतुः प्रजाः ॥61॥
 परितः कानने तस्मिन्नर्थिनौ चेरतुश्चिरम् ॥62॥
 जगृहे जालमातत्य चरतः स्वालयान्तिके ॥63॥

time. 51. When the Atman abides in Himself no difference is experienced; when He abides in adjuncts, gross-minded people think of Him as many. It is just like the one sun reflected in different adjuncts like pans of water, being looked upon as many and diverse.

Lesson from the Bird Kapota (52-74)

52. One should not have intense love or attachment to anyone. Otherwise he will be subjected to excruciating suffering like the afflicted bird Kapota of the story. 53. On the branch of a tree in a forest, a Kapota had built its nest and had been staying in it with his wife for sometime. 54. Following the ways of householders, the Kapota couple were bound together by intense love, their eyes, limbs and thought being closely united. 55. Ever inseparable in lying, sitting, moving about, standing, playing and eating, they merrily spent their time in sporting amidst the trees, without the least suspicion of any danger overtaking them. 56. Catering to his pleasures and loved by him, the female bird had all the needs fulfilled, even under

difficult circumstances, by her husband, the male Kapota, who for want of self-control was a slave to her. 57. When the time came for that faithful female bird to lay eggs for the first time, she did so in her nest in the presence of her husband. 58. In due time, thanks to the working of the mysterious power of Sri Hari, lovely fledgelings with charming limbs and feathers came out of those eggs. 59. The fond parent birds brought them up with proper care, lost in love on hearing their chirpings and indistinct twitterings. 60. Those parent birds derived the highest delight to see their fluttering soft wings, their sweet sound, their immature movements, and their eager advance to meet them when they returned to the nest. 61. Infatuated by the Lord's Maya, and bound together by strong bonds of love, they anxiously nourished their offspring. 62. One day they had gone out into the forest to collect food for their fledgelings, and were away for a long time from their nest. 63. A fowler who was moving about in the forest, happened to see these chicks fluttering about their nest. He thereupon cast his net and caught them in it.

कपोतश्च कपोती च प्रजापोषे सदोत्सुकौ ।
 कपोती स्वात्मजान् वीक्ष्य बालकाञ्जालसंवृतान् ।
 सासकृत् स्नेहगुणिता दीनचित्ताजमायया ।
 कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान् प्रियान् ।
 अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः ।
 अनुरूपानुकूला च यस्य मे पतिदेवता ।
 सोऽहं शून्ये गृहे दीनो मृतदारो मृतप्रजः ।
 तांस्तथैवावृताञ्छिग्भिर्मृत्युग्रस्तान् विचेष्टतः ।
 तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम् ।
 एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतन्निवत् ।
 यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् ।

गतौ पोषणमादाय स्वनीडमुपजग्मतुः ॥64॥
 तानभ्यधावत् क्रोशन्ती क्रोशतो भृशदुःखिता ॥65॥
 स्वयं चाबध्यत शिचा बद्धान् पश्यन्त्यपस्मृतिः ॥66॥
 भार्या चात्मसमां दीनो विललापातिदुःखितः ॥67॥
 अतृप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हतः ॥68॥
 शून्ये गृहे मां संत्यज्य पुत्रैः स्वर्याति साधुभिः ॥69॥
 जिजीविषे किमर्थं वा विधुरो दुःखजीवितः ॥70॥
 स्वयं च कृपणः शिक्षु पश्यन्बुधोऽपतत् ॥71॥
 कपोतकान् कपोतीं च सिद्धार्थः प्रययौ गृहम् ॥72॥
 पुष्णन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥73॥
 गृहेषु खगवत् सक्तस्तमारूढच्युतं विदुः ॥74॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तमोऽध्यायः ॥ 7॥

64. Now the Kapota and its wife, ever enthusiastic about nourishing their offspring, returned to their nest with food for feeding the infant birds. 65. Seeing her young chicks crying, entangled in the fowler's net, the female bird rushed to them screeching in great distress. 66. Bound by cords of love by the Lord's Yogamaya, the sight of her endangered offspring made her doubly desperate with sorrow. Forgetful of the danger posed by the net and in spite of seeing her children's condition, she rushed in only to be entangled in the net. 67. Seeing the perilous condition of his wife whom he loved as much as himself, and of his offspring who were dearer to him than life, the male bird began to bemoan his fate. 68. He said: 'Alas! Look at the great danger that my luckless, unfortunate self is in. I am not yet satisfied with the enjoyments of life, nor have I gained the means of my spiritual welfare in the hereafter. And now my home, which is the means to attain virtue, wealth, and pleasure, is threatened with total destruction. 69-70. When my wife, so well-matched, obedient

and faithful, has chosen to leave me alone in an empty house in order to go to heaven with her dear offspring, why should I live, alone and grief-stricken, in an empty nest devoid of wife and children?' 71. Seeing them all entangled in the meshes of the nest and struggling in the throes of death, that male bird, senseless and piteous with grief, threw itself also into the net. 72. Having thus got all the birds, the father, mother and the fledgelings, the cruel fowler went home with them, fully satisfied. 73. Thus a householder whose senses are uncontrolled and mind restless, who is always engaged in the concerns of the family, runs the risk of perishing with the whole family like the Kapota parents and their fledgelings. 74. A person, who, having attained to human birth in which the doors of the mansion of Mukti lie open for him, still continues to be wholly attached to his home and worldly concerns like the birds mentioned above, is looked upon by great men as one who falls down into a bottomless abyss, after attaining to a great height.

अथाष्टमोऽध्यायः

ब्राह्मण उवाच

सुखमैन्द्रियकं राजन् स्वर्गे नरक एव च । देहिनां यद् यथा दुःखं तस्मान्नेच्छेत तद् बुधः ॥ 1॥
 ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा । यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः ॥ 2॥
 शयीताहानि भूरीणि निराहारोऽनुपक्रमः । यदि नोपनमेद् ग्रासो महाहिरिव दिष्टभुक् ॥ 3॥
 ओजःसहोबलयुतं बिभ्रद् देहमकर्मकम् । शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥ 4॥
 मुनिः प्रसन्नगम्भीरो दुर्विगाहो दुरत्ययः । अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥ 5॥
 समृद्धकामो हीनो वा नारायणपरो मुनिः । नोत्सर्पेत न शुष्येत सरिद्धिरिव सागरः ॥ 6॥
 दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः । प्रलोभितः पतत्यन्धे तमस्यग्नौ पतद्भवत् ॥ 7॥
 योषिद्धिरण्याभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः ।
 प्रलोभितात्मा ह्युपभोगबुद्ध्या पतद्भवन्नश्यति नष्टदृष्टिः ॥ 8॥

Skandha IX : Chapter 8

AVADHUTA'S SERMON ON HIS TEACHERS II

Lesson from the Python (1-4)

The Avadhuta said: 1. Just as the heaven affords sensuous pleasures to creatures, so does the hell too, along with the sufferings predominating it. (For example, the life of lower creations like dogs, pigs, worms etc., appear hellish to us. But such creatures too get sense enjoyments appropriate to their life.) So a wise man should not hanker after sense enjoyments. 2. Whatever food comes to one by chance, irrespective of whether it is tasty or not, adequate or inadequate, one should consume it like a python, without making any effort to obtain it. 3. If he fails to get any food sometimes, the aspirant should not make any effort for it. Recognising it as one's Prārabdha (destiny), he should lie quietly in a place like a python, making no search for food. 4. Though endowed with full powers of the senses, mind and body, the aspirant should not engage them in action, but lie quiet in a place, his mind awake and vigilant in respect of his ultimate objective in life.

Lesson from the Ocean and the Moth (5-8)

5. The Muni should be like the ocean, still and calm but deep and profound, unfathomable, inviolable, boundless and unperturbed. 6. The sage whose mind is absorbed in the contemplation of Narayana is neither exhilarated by the plentiful supply of objects of enjoyment nor dejected in their absence, just like the ocean that keeps its bounds, neither overflowing nor shrinking, irrespective of whether water flows in or evaporates. 7. At the sight of woman, the Lord's instrument of delusion, the man of uncontrolled senses, who is attracted by her charms, falls into the blinding darkness of ignorance, just as the moth attracted by the glow of fire falls into it and perishes. 8. Woman, gold, ornaments, clothes etc., the creations of Maya, offer attraction to man as objects of enjoyment. Their infatuation deprives him of his discriminative vision and generates in him intense attachment to them. He thus falls a victim to the sense objects as moths to fire, and perishes.

स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता ।
 अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
 सायंतनं श्वस्तनं वा न सङ्गृह्णीत भिक्षितम् ।
 सायंतनं श्वस्तनं वा न सङ्गृह्णीत भिक्षुकः ।
 पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि ।
 नाधिगच्छेत् स्त्रियं प्राज्ञः कर्हिचिन्मृत्युमात्मनः ।
 न देयं नोपभोग्यं च लुब्धैर्दुःखसंचितम् ।
 सुदुःखोपाजितैर्वित्तैराशासानां गृहाशिषः ।
 ग्राम्यगीतं न शृणुयाद् यतिर्वनचरः क्वचित् ।
 नृत्यवादित्रगीतानि जूषन् ग्राम्याणि योषिताम् ।

Lesson from the Honey bee (9-12)

9. Following the way of the honey-gathering bee, the sage may collect small quantities of food from house to house, just enough for the up-keep of his body, and even that without being a burden on the householders. 10. An intelligent man should seek the essential teachings of all scriptural texts of varying importance, just as a honey-bee sucks the essence of all flowers. 11. An ascetic should not store food, got as holy alms, for the evening or for the next day. His palm should be his receiving plate and the stomach, the preserving vessel. He should not accumulate like the bee. 12. A mendicant should not store anything even for the morrow. For, if he accumulates, he is likely to perish like the bee along with that accumulated property.

Lesson from the Elephant (13-14)

13. An ascetic should not allow even his feet to contact a young woman. He should not allow it even in the case of a wooden image of a woman. By such contact he will get bound, as a bull elephant is entrapped through physical contact with a cow-elephant. 14. A wise man should not go for intimacy with a woman, as

गृहानर्हिसन्नातिष्ठेद् वृत्तिं माधुकरिं मुनिः ॥ 9॥
 सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ 10॥
 पाणिपात्रोदरामत्रो मक्षिकेव न सङ्ग्रही ॥ 11॥
 मक्षिका इव सङ्गृह्णन् सह तेन विनश्यति ॥ 12॥
 स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गतः ॥ 13॥
 बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा ॥ 14॥
 भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थविन्मधु ॥ 15॥
 मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥ 16॥
 शिक्षेत हरिणाद् बद्धान्मृगयोर्गीतमोहितात् ॥ 17॥
 आसां क्रीडनको वश्य ऋष्यशृङ्गो मृगीसुतः ॥ 18॥

she may prove death to him at the hands of a more powerful rival, just as in the case of an elephant competing with another for a female.

Lesson from the Honey-gatherer (15-16)

15. The wealth accumulated by a miser without himself enjoying it or making charitable gifts of it, is knocked away by some one who knows about it, just as the honey gathered by bees is taken away by the honey-collector. 16. The first portion of what a householder cooks with things procured with great difficulty for his household purposes, is consumed by ascetics, just as the honey gathered by bees is first consumed by the honey-gatherer. For it is the duty of the householder to give the best portion of what he cooks as Bhiksha to ascetics. An ascetic need not therefore worry about his food.

Lesson from the Deer (17-18)

17. A forest-dwelling ascetic or a Sannyasin should not listen to vulgar music, lest he should thereby get entangled. This he should learn from the example of the deer which is captured through the hunter's imitative cry of the doe. 18. The Rishi Rishyasringa, the son of Mrigi, was en-

जिह्वातिप्रमाथिन्या जनो रसविमोहितः ।
 इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः ।
 तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् ।
 पिङ्गला नाम वेश्याऽऽसीद् विदेहनगरे पुरा ।
 सा स्वैरिण्येकदा कान्तं सङ्केत उपनेष्यती ।
 मार्ग आगच्छतो वीक्ष्य पुरुषान् पुरुषर्षभ ।
 आगतेष्वपयातेषु सा संकेतोपजीविनी ।
 एवं दुराशया ध्वस्तनिद्रा द्वार्यवलम्बती ।
 तस्या वित्ताशया शुष्यद्वक्त्राया दीनचेतसः ।
 तस्या निर्विण्णचित्ताया गीतं शृणु यथा मम ।
 न ह्यङ्गाजातनिर्वेदो देहबन्धं जिहासति ।

पिङ्गलोवाच

अहो मे मोहवितर्ति पश्यताविजितात्मनः ।
 slaved by women and became a mere toy
 in their hands, because of witnessing their
 sensuous dances and listening to their
 songs and instrumental music.

Lesson from the Fish (19-21)

19. Just as fish perish by swallowing the angler's baited hook, so do men perish through the attraction of the palate which causes intense excitement to the mind. 20. By abstinence wise men conquer all the senses except the palate, whose craving only becomes intensified by much abstinence. 21. Even if a person has gained mastery over all the other senses, he cannot be called a conqueror of the senses, until he has subdued the palate. If the palate is conquered, all the other senses are as good as conquered.

Lesson from Pingala (22-29)

22. O Prince! Once there lived a well-known courtesan named Pingala in the city of Videha. I learnt a great lesson from her. Listen. 23. Once dressed in all her finery this libertine of a woman stationed herself outside her door, ready to receive any lover who wanted her service in

मृत्युमृच्छत्यसदबुद्धिर्मीनस्तु बडिशैर्यथा ॥19॥
 वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते ॥20॥
 न जयेद् रसनं यावज्जितं सर्वं जिते रसे ॥21॥
 तस्या मे शिक्षितं किञ्चिन्निबोध नृपनन्दन ॥22॥
 अभूत् काले बहिर्द्वारि बिभ्रती रूपमुत्तमम् ॥23॥
 ताञ्छुल्कदान् वित्तवतः कान्तान् मेनेऽर्थकामुका ॥
 अप्यन्यो वित्तवान् कोऽपि मामुपैष्यति भूरिदः 25॥
 निर्गच्छन्ती प्रविशती निशीथं समपद्यत ॥26॥
 निर्वेदः परमो जज्ञे चिन्ताहेतुः सुखावहः ॥27॥
 निर्वेद आशापाशानां पुरुषस्य यथा ह्यसिः ॥28॥
 यथा विज्ञानरहितो मनुजो ममतां नृप ॥29॥

या कान्तादसतः कामं कामये येन बालिश ॥30॥
 privacy. 24. Viewing the passers-by, that greedy woman thought that some among them, beautiful and capable of paying her handsomely, would come seeking her. 25-26. Potential clients came and went away, as that woman, whose livelihood came from purveying sex, expected the arrival of some man still more wealthy and capable of making her a still more handsome payment. Motivated by greed, she waited outside, went in, and came out again, thus foregoing sleep till midnight. 27. To her thus despondent and downcast with unfulfilled greed, a great feeling of revulsion against worldliness came, making her thoughtful and full of peace.

28. Hear from me the song that Pingala sang at the dawn of renunciation, showing how dispassion proves to be a sword that cuts the bonds of desire in man. 29. O King! Just as one without illumination will not abandon the sense of 'I' and 'mine', so also a man without dispassion will not give up, nay even desire to give up, the feeling that he is the body and nothing but the body.

Pingala on Renunciation (30-44)

Pingala said: 30. Alas! See the enormity

सन्तं समीपे रमणं रतिप्रदं वित्तप्रदं नित्यमिमं विहाय ।
 अकामदं दुःखभयादिशोकमोहप्रदं तुच्छमहं भजेऽज्ञा ॥31॥
 अहो मयाऽऽत्मा परितापितो वृथा साङ्केत्यवृत्त्यातिविगर्हवार्तया ।
 स्त्रैणान्नराद् यार्थतृषोऽनुशोच्यात् क्रीतेन वित्तं रतिमात्मनेच्छती ॥32॥
 यदस्थिभिर्निमित्तवंशवंश्यस्थूणं त्वच्चा रोमनखैः पिनद्धम् ।
 क्षरन्नवद्वारमगारमेतद् विष्मूत्रपूर्णं मदुपैति कान्या ॥33॥

विदेहानां पुरे ह्यस्मिन्नहमेकैव मूढधीः ।
 सुहृत् प्रेष्ठतमो नाथ आत्मा चायं शरीरिणाम् ।
 कियत् प्रियं ते व्यभजन् कामा ये कामदा नराः ।
 नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा ।
 मैवं स्युर्मन्दभाग्यायाः क्लेशा निर्वेदहेतवः ।
 तेनोपकृतमादाय शिरसा ग्राम्यसङ्गताः ।

यान्यमिच्छन्त्यसत्यस्मादात्मदात् काममच्युतात् 34
 तं विक्रीयात्मनैवाहं रमेऽनेन यथा रमा ॥35॥
 आद्यन्तवन्तो भार्याया देवा वा कालविद्रुताः ॥36॥
 निर्वेदोऽयं दुराशया यन्मे जातः सुखावहः ॥37॥
 येनानुबन्धं निर्हृत्य पुरुषः शममृच्छति ॥38॥
 त्यक्त्वा दुराशाः शरणं ब्रजामि तमधीश्वरम् ॥39॥

of ignorance of a woman of uncontrolled mind like myself! Under its promptings, I, the stupid woman that I am, have been seeking satisfaction for my passions through unworthy creatures looked upon as lovers. 31. Lo! giving up the delight-giving and bounteous Lover seated closest to me in the heart, I, an ignorant woman, have been running after petty creatures who cannot fulfil my wants, but only purvey sorrow, fear, worry and delusion. 32. Alas! vain and vile has been my struggle in life to gain a livelihood through prostitution—a most detestable way of life in which by selling my body to lustful, miserly and despicable males, I hoped to gain wealth and pleasure. 33. Who else but a fool like me would approach as a lover—this hutment of a male body having a bony ridgepole of a spine, rafters of ribs and pillars of limbs; roofed with a mantle of skin, hair and nails; rent with nine perpetually leaking bodily orifices; and filled with excreta, urine and other dirty things! 34. In this holy city of the Videhas, I, an impure woman, am the only fool who has been after objects of love other than the Supreme Lord Achyuta, who gives Himself over to those

who are devoted to Him. 35. The Supreme Being Achyuta is the friend, the innermost essence, and the dearest of the dear of all beings. I shall dedicate my body, mind and soul to Him, and just like His consort Ramā, seek delight in Him. 36. The delights of sex-life as well as the men and the Devas through whom these satisfactions are derived, are subject to origin and decay, and are at the mercy of hustling Time. What pleasure or protection have beings of this type conferred on women who become their wives? 37. By virtue of some good and pious work done in the past, the Lord Vishṇu has now been gracious to me. Otherwise how can I, who have been greedy and vicious, now attain this spirit of non-attachment and renunciation, which has conferred on me great joy! 38. If I were really an unfortunate woman devoid of the Lord's grace, this misfortune of not getting income would not have befallen me generating renunciation. It is through renunciation that man breaks the bonds of home, wealth, relatives etc., and attains to supreme peace. 39. Accepting the great blessing He has conferred on me, I give up here and now all my hankerings for sense plea-

संतुष्टा श्रद्धेत्येतद् यथालाभेन जीवती ।
संसारकूपे पतितं विषयैर्मृषितेक्षणम् ।
आत्मैव ह्यात्मनो गोप्ता निविद्येत यदाखिलात् ।

विहराम्प्रमुनैवाहमात्मना रमणेन वै ॥40॥
ग्रस्तं कालाहिनाऽऽत्मानं कोऽन्यस्त्रातुमधीश्वरः 41॥
अप्रमत्त इदं पश्येद् ग्रस्तं कालाहिना जगत् ॥42॥

ब्राह्मण उवाच

एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम् ।
आशा हि परमं दुःखं नैराश्यं परमं सुखम् ।

छित्त्वोपशममास्थाय शय्यामुपविवेश सा ॥43॥
यथा संछिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टमोऽध्यायः ॥ 8॥

sure and take refuge in Him, the Lord of all. 40. Satisfied with whatever I have and having unfailing faith in the Lord, I shall delight in the company of this Lover who is none but the Atman. 41. Who else except the Supreme Lord Mahavishnu can lift up and save the Jiva that has fallen into the deep pit of the transmigratory existence with his eyes of discrimination blinded by sense objects and himself caught in the jaws of the serpent of Time? 42. One should realise that this whole universe is in the jaws of the serpent of Time. When, with this awareness, man

becomes alert to his real situation in life, he develops renunciation. Then his own higher Self, the Paramatman, becomes the saviour of the Jiva.

43. *The Avadhuta said:* Resolving like this, Pingala gave up her perverse desire to attract lovers, and went to sleep with a peaceful mind. 44. Desire is the source of the most poignant of sorrows, and desirelessness, of the most intense delight. Here is the example of Pingala for this—how on giving up her desire for lovers, she could sleep happily.

अथ नवमोऽध्यायः

ब्राह्मण उवाच

परिग्रहो हि दुःखाय यद् यत् प्रियतमं नृणाम् ।
सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः ।
न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् ।

अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वक्चिन्नः ॥ 1॥
तदामिषं परित्यज्य स सुखं समविन्दत ॥ 2॥
आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥ 3॥

Skandha XI : Chapter 9

AVADHUTA'S SERMON ON HIS TEACHERS III

Lesson from Osprey etc (1-4)

The Avadhuta continued: 1. The more a sense object is considered desirable and sought after by men, the more is it a source of sorrow and suffering for them. A man who knows this and owns nothing (including his body and his sense of identification with it) attains to infinite

joy. 2. An osprey (Kurara) that was in possession of a piece of meat was attacked by other powerful birds who had no meat. When it gave up that piece of meat, it was at peace, being free from such attacks.

3. I care not for honour or insult, nor have I the worry of family men, possessing houses and children. Like a boy I roam

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ ।
 क्वचित् कुमारी त्वात्मानं वृणानान् गृहमागतान् ।
 तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव ।
 सा तज्जुगुप्सितं मत्वा महती व्रीडिता ततः ।
 उभयोरप्यभूद् घोषो ह्यवघ्नन्त्याः स्म शङ्खयोः ।
 अन्वशिक्षमिमं तस्या उपदेशमरिन्दम ।
 वासे बहूनां कलहो भवेद् वार्ता द्वयोरपि ।
 मन एकत्र संयुज्याज्जितश्वासो जितासनः ।

यस्मिन् मनो लब्धपदं यदेतच्छनैः शनैर्मुञ्चति कर्मरेणून् ।
 सत्त्वेन वृद्धेन रजस्तमश्च विधूय निर्वाणमुपैत्यनिन्धनम् ॥12॥
 तदैवमात्मन्यवरुद्धचित्तो न वेद किञ्चिद् बहिरन्तरं वा ।
 यथेषुकारो नृपतिं व्रजन्तमिषौ गतात्मा न ददर्श पाश्वे ॥13॥

about, having my 'sport and joy in the Self only. 4. These two alone are free from worries and immersed in joy—the child, thoughtless and without any purposive effort, and the sage who has gone beyond the three Gunas of Prakriti.

Lesson from a Girl's Bangles (5-10)

5. In a certain place, some people arrived in a house with marriage proposals for a girl of that house. As all the elders of the house had gone out somewhere, the girl herself received the visitors. 6. O King! For extending proper hospitality to them, the girl now began to husk paddy in a solitary place. While doing so, the conch bangles on her arms made a loud clanging sound by mutual impact. 7. The intelligent girl now felt ashamed that the sound of the conch bangles (a poor girl's ornament) would betray the poverty of the house. So she broke those bangles, one after another except a pair on each arm. 8. Even these pairs of bangles on the arms produced noise while she continued husking. So she broke one more bangle on each arm. Then there was no sound, there being only one bangle on each arm. 9. Wandering, as I do, to learn truths

यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥ 4॥
 स्वयं तानर्हयामास क्वापि यातेषु बन्धुषु ॥ 5॥
 अवघ्नन्त्याः प्रकोष्ठस्थाश्चक्रुः शङ्खान् स्वनं महत् 6॥
 बभञ्जैकैकशः शङ्खान् द्वौ द्वौ पाण्योरशेषयत् 7॥
 तत्राप्येकं निरभिददेकस्मान्नामवद् ध्वनिः ॥ 8॥
 लोकाननुचरन्नेताल्लोकतत्त्वविवित्सया ॥ 9॥
 एक एव चरेत् तस्मात् कुमार्या इव कङ्कणः ॥10॥
 वैराग्याभ्यासयोगेन ध्रियमाणमतन्द्रितः ॥11॥

directly from life in the world, I learnt the following lesson from that girl: 10. If too many people live together, quarrel will be the result. If there are two only, even then time will be taken with mutual conversations and not contemplation on the Atman. So I would travel alone, like the single bangle on the girl's arm, conversing with none.

Lesson from The Arrow-smith (11-13)

11. After gaining mastery over a sitting posture and the vital energy, one should try to fix the mind on a single object of meditation. Through dispassion one should check all the outgoing tendencies of the mind, and through practice, its tendency to lapse into sleepy absorption. The mind should thus be held to the object of concentration with great vigilance. 12. The mind should be concentrated on that Being, by getting absorbed in whom all tendencies of work get gradually eliminated. Further such meditation enhances Sattva leading to the elimination of Rajas and Tamas, which cause agitation and inertia in the mind. When this is accomplished, the mind subsides like the fire that has consumed its fuel. 13. This state of mind is com-

एकचार्यनिकेतः स्यादप्रमत्तो गुहाशयः ।
 गृहारम्भोऽतिदुःखाय विफलश्चाध्रुवात्मनः ।
 एको नारायणो देवः पूर्वसृष्टं स्वमायया ।
 एक एवाद्वितीयोऽभूदात्माधारोऽखिलाश्रयः ।

सत्त्वादिष्वादिपुरुषः प्रधानपुरुषेश्वरः ॥17॥

परावराणां परम आस्ते कैवल्यसंज्ञितः ।
 केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् ।
 तामाहुस्त्रिगुणव्याक्तिं सृजन्तीं विश्वतोमुखम् ।
 यथोर्णनाभिर्हृदयादूर्णां सन्तत्य वक्त्रतः ।
 यत्र यत्र मनो देही धारयेत् सकलं धिया ।
 कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः ।

parable to that of a smith making an arrow-head. His mind being fully concentrated on the arrow-head he is forging, he is unaware even of a king with his retinue passing by. Even so, the sage whose mind is absorbed in the Atman as pure Self-awareness is without any experience of inside and outside and of objects pertaining to them.

Lesson from the Snake (14-15)

14. Like the serpent, the sage should be a lone wanderer, homeless, always vigilant, residing in caves, difficult to recognise by externals, solitary, without assistants, and reserved in the mode of speech. 15. With the life-span so uncertain, it is a folly to undertake the painful task of building a house. Look at the serpent. It makes no home, but goes into the holes made by other creatures and rests there happily. So should a Yogi have no home of his own, but rest in other people's homes temporarily.

Lesson from the Spider (16-21)

16-18. At the end of the creative cycle (Kalpa), Narayana, the sole Reality, destroys by means of His power of Time, the whole universe, which his own Maya has created. When Time, His Power, has

अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषणः ॥14॥
 सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥15॥
 संहृत्य कालकलया कल्पान्त इदमीश्वरः ॥16॥
 कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु ।

प्रधानपुरुषेश्वरः ॥17॥

केवलानुभवानन्दसंदोहो निरुपाधिकः ॥18॥
 संक्षोभयन् सृजत्यादौ तथा सूत्रमरिन्दम ॥19॥
 यस्मिन् प्रोतमिदं विश्वं येन संसरते पुमान् ॥20॥
 तथा विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः ॥21॥
 स्नेहाद्वेष्टाद् भयाद् वापि याति तत्तत्सरूपताम् ॥22॥
 याति तत्सात्मतां राजन् पूर्वरूपमसंत्यजन् ॥23॥

thus brought Sattva, Rajas, and Tamas, the three aspects of Prakriti into equilibrium, He exists as the sole Reality, being Himself His own support, the residual Base of all, and the Master of both Prakriti and Purusha (matter and spirit). Transcending all relative existence, high and low, He exists as Boundless Freedom and the ocean of pure Consciousness-Bliss. 19. When the creative cycle begins, Time, which is but His will, agitates His own Maya constituted of Sattva, Rajas and Tamas, and manifests the Sūtratman, the Pervading Spirit known otherwise as Mahattattva. 20. He, the Sūtratman formed of the three Gunas, is looked upon by great men as the creator of this multifarious universe. This whole universe is threaded on Him, and the Jiva transmigrates because of Him. 21. Just as a spider brings out its web from within itself through the mouth, sports in it for some time and then withdraws it into itself, so does the Supreme Being create, spread and withdraw the universe, all by Himself.

Lesson from the Worm (22-24)

22. On whatever objects a person concentrates his mind, whether it be from love, animosity or fear, that person attains the state of that object. 23. The worm,

एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः । स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो ॥24॥
 देहो गुरुर्मम विरक्तिविवेकहेतुर्बिभ्रत् स्म सत्त्वनिधनं सततात्युदर्कम् ।
 तत्त्वान्यनेन विमृशामि यथा तथापि पारक्यमित्यवसितो विचराम्यसङ्गः ॥25॥
 जायात्मजार्थपशुभृत्यगृहाप्तवर्गान् पुष्पाति यत्त्रियचिकीर्षया वितन्वन् ।
 स्वान्ते सकृच्छ्रमवरुद्धधनः स देहः सृष्ट्यास्य बीजमवसीदति वृक्षधर्मा ॥26॥
 जिह्वैकतोऽमुमपकर्षति कर्हि तर्षा शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
 घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहर्पातिं लुनन्ति ॥27॥
 सृष्ट्या पुराणि विविधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान् ।
 तैस्तैरनुष्टहृदयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः ॥28॥
 लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः ।
 तूर्णं यतेत न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥29॥

placed in a hole by the wasp and continually frightened by its buzzing sound, turns into the shape of the wasp, even without giving up its old body. 24. These are the lessons I learnt from teachers. Now hear what I learnt from my own body.

Lesson from one's Body (25-29)

25. This body has been the teacher from whom I learnt the lessons of dispassion and discrimination. Through repeated births and deaths with incessant misery as its fruit, it has taught me dispassion. It is with the help of the body that I am able to reflect on truth and then practise discrimination. But I go about unattached to it, as I know that this body belongs to others, namely, the dogs and the jackals that might feast on it after death. 26. Man supports his wife, sons, cattle, servants, dependants and relatives with hard-earned money, in order to nurture this body (with which he has identified himself). In the end this body, nurtured with such great difficulty, perishes, leaving behind, like a tree, the seeds of future bodies in the shape of the effects of Karma. 27. As a house-holder is harassed by the divergent pulls of each and every one of his wives,

man is attracted by each and every one of his senses to their respective objects—by the palate to tasty objects, by thirst to water, by the sexual urge to consorting with the opposite sex, by the skin to objects with pleasant touches, by the stomach to edibles, by the ear to pleasant sounds, by the sense of smell to fragrance, by the fickle eye to objects of beauty, and by all organs of action to their respective objects.

28. In the early stages of the creative cycle, the Lord brought into existence by His power various types of beings—trees, serpents, animals, birds, insects, fish etc. Not being satisfied with any of these forms, He felt pleased when he brought into existence the human body endowed with the type of intelligence suited for intuiting Brahman, the Supreme Being.

29. This human body, which is attainable only after countless births in various species, is a very rare blessing that one could get. In spite of its impermanence, it is very precious, as the knowledge of the Supreme Truth as also the other great values can be had only through it. A wise man should therefore strive, as long as the body lasts, for the attainment of the Ultimate Good, namely liberation from the transmigratory cycle. To do

एवं सञ्जातवैराग्यो विज्ञानालोक आत्मनि ।
न ह्येकस्माद् गुरोर्ज्ञानं सुस्थिरं स्यात् सुपुष्कलम् ।

विचरामि महीमेतां मुक्तसङ्गोऽनहङ्कृतिः ॥30॥
ब्रह्मैतद्वितीयं वै गीयते बहुधाऽपिभिः ॥31॥

श्रीभगवानुवाच

इत्युक्त्वा स यदुं विप्रस्तमामन्त्र्य गभीरधीः ।
अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः ।

वन्दितोऽभ्यर्थितो राज्ञा ययौ प्रीतो यथागतम् 32॥
सर्वसङ्गविनिर्मुक्तः समचित्तो बभूव ह ॥33॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे नवमोऽध्यायः ॥ 9॥

otherwise will be a great loss; for, sense enjoyments are possible in other bodies too.

The Avadhuta on himself (30-33)

30. Learning many lessons in this way from several Gurus, dispassion has dawned on me, and I have obtained the light of discriminative intelligence. So I am wandering in this world, established in the Atman, devoid of any attachments, and without any sense of 'I', or feeling of agency and possession. 31. With one Guru alone, knowledge may not be firmly and completely established. (So while there is one Supreme Guru, there may be Upa-Gurus or subsidiary teachers, for

instructing on various aspects of spiritual doctrine and practice.) For, the subject is so profound that this very non-dual Brahman has been presented very differently by various Rishis in the scriptures as acosmic and as the cause of all causes.

The Lord said: 32. So saying and much pleased, that sage Dattātreya of deep understanding took leave of King Yadu after receiving the latter's respectful obeisance. As he came by chance, so he went away without any particular destination.

33. Instructed by the sage in this way, Yadu, the ancestor of my clan, became completely free from all attachments and established in equanimity.

अथ दशमोऽध्यायः

श्रीभगवानुवाच

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः ।
अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम् ।

वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥ 1॥
गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम् ॥ 2॥

Skandha XI : Chapter 10

LIMITATIONS OF VEDIC RITUALISM

Duties of a Devotee of the Lord (1-5)

The Lord said: 1. Ever careful in the observance of the Bhagavata Dharma revealed by Me, and depending on Me, one should follow (to the extent that is not contradictory to that Dharma) the traditions and practices of one's Varna and

Ashrama and Kula (clan or family) without personal motives. 2. A man of purified understanding should always reflect on how the actions of sense-bound people, working always with an eye on the fruits of action and an assumption of their ultimacy, bring only contrary results in the end. Happiness which they seek never

सुप्तस्य विषयालोको ध्यायतो वा मनोरथः ।
 निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।
 यमानभीक्षणं सेवेत नियमान् मत्परः क्वचित् ।
 अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः ।
 जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु ।
 विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक् ।
 निरोधोत्पत्त्यणुबृहन्नानात्वं तत्कृतान् गुणान् ।
 योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि ।
 तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् ।

नानात्मकत्वाद् विफलस्तथा भेदात्मधीर्गुणैः ॥ 3॥
 जिज्ञासायां सम्प्रवृत्तो नाद्रियेत् कर्मचोदनाम् ॥ 4॥
 मदभिज्ञं गुहं शान्तमुपासीत मदात्मकम् ॥ 5॥
 असत्त्वरोऽर्थजिज्ञासुरनसूयुरमोधवाक् ॥ 6॥
 उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥ 7॥
 यथाग्निर्दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः ॥ 8॥
 अन्तःप्रविष्ट आधत्त एवं देहगुणान् परः ॥ 9॥
 संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ॥ 10॥
 सङ्गम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥ 11॥

comes, while sufferings which they want to avoid do occur. 3. The experiences of the sleeping man and of the day-dreamer are without any substance, because of their unstable variety. The same is true with regard to the changing diversity of the objects experienced by the senses in the waking life. 4. One devoted to Me should perform works conducive to renunciation, which consists in the daily and periodical rites of an obligatory nature and works that form one's duty and those that serve charitable purposes. He should avoid other rites, rituals and works for the fulfilment of selfish ends. One who has firmly set his foot on the path of enquiry for realisation, need not care for the Vedic commandments on works. 5. The moral disciplines called Yama (sense control) should always be practised, and the rules of external conduct called Niyamas to the extent possible under varying circumstances. One should seek a Guru who has realised Me and is full of peace, and serve him as Myself in essence.

Guru: His Service and Function (6-13)

6. A person while serving such a master should be humble enough to do all service, devoid of quarrelsomeness, dexterous in all undertakings, devoid of personal possessions and attachments,

having cordial and loving relationship with the teacher, calm and deliberate in his ways, keen in his quest for Truth, free from jealousy, and controlled in speech. 7. The Atman being the same in all, it is meaningless to think of any particular person or object as one's own. Realising this, a person should become detached towards his wife, children, house, lands, relatives, wealth etc. 8. Just as fire, because it has burning and lighting property, is different from the fuel it burns and illumines, so also the Atman, the self-luminous seer, is different from all objects seen, including the gross and the subtle bodies forming its instruments of perception. 9. Just as the fire with which the fuel is lighted assumes all the conditions and properties of the fuel like origination, dissolution, smallness, brightness, manifoldness etc., in the same way the Spirit within the body, though different from the latter, assumes through identification with it all the changes the body undergoes. 10. The Jiva's involvement in Samsara, consisting in recurring births and deaths, arises from his identification with the subtle and gross bodies generated by the Gunas of Prakriti. So the knowledge of the real nature of the Atman will put an end to the Jiva's entanglement in Samsara.

11. Therefore through enquiry one

आचार्योऽरणिराद्यः स्यादन्तेवास्युत्तरारणिः ।

वैशारदी सातिविशुद्धबुद्धिर्धुनोति

गुणांश्च सन्दह्य यदात्ममेतत् स्वयं च

अथैषां कर्मकर्तृणां भोक्तृणां सुखदुःखयोः ।

मन्यसे सर्वभावानां संस्था ह्यौत्पत्तिकी यथा ।

एवमप्यङ्गं सर्वेषां देहिनां देहयोगतः ।

अत्रापि कर्मणां कर्तुरस्वातन्त्र्यं च लक्ष्यते ।

न देहिनां सुखं किञ्चिद् विद्यते विदुषामपि ।

तत्सन्धानं प्रवचनं विद्यासन्धिः सुखावहः ॥12॥

मायां गुणसम्प्रसूताम् ।

गुणांश्च सन्दह्य यदात्ममेतत् स्वयं च शास्यत्यसमिद् यथाग्निः ॥13॥

नानात्वमथ नित्यत्वं लोककालागमात्मनाम् ॥14॥

तत्तदाकृतिभेदेन जायते भिद्यते च धीः ॥15॥

कालावयवतः सन्ति भावा जन्मादयोऽसकृत् ॥16॥

भोक्तुश्च दुःखसुखयोः को न्वर्थो विवशं भजेत् ॥17॥

तथा च दुःखं मूढानां वृथाहङ्कारणं परम् ॥18॥

should understand that the spirit within is distinct and aloof from the body. Understanding this, one should deny the identification with the gross body, subtle body etc., one after another. 12. The Teacher is the lower fire-stick, and the disciple the upper one. The churning stick introduced between them for producing fire is the instruction, and the fire produced, when churned, is the blissful illumination of knowledge arising from the instruction. 13. The pure fire of spiritual illumination thus imparted to the disciple effaces all the bondages caused, by the Gunas of Prakriti, as well as the Gunas themselves, before it subsides like the element fire that has exhausted the fuel. (That is, all modes of the mind (Vrittis), including that of knowledge, subside, and then there exists only Pure Consciousness unmodified and without subject-object relationship.)

Limitation of Vedic Ritualism (14-26)

14-15. There is a plurality of Jivas doing Karmas and enjoying their beneficent and baneful fruits according to the nature of the Karmas performed. The worlds, Time, the Veda and the Jivas are eternal. The objects of enjoyment that can be had are also eternal through their unending recurrence as a stream. Just like all other entities, consciousness too is

ridden by plurality, as each apprehension comes into being, changes and perishes with each of the objects of perception. (So Moksha, the natural state of the Jiva, can only be one of inertness, consciousness being only a derivative quality during sense contacts. Transmigratory state is therefore more desirable than the inertness of Moksha or liberation of the Jiva to its natural state.) 16. Even if this view (of the Pūrvamīmamsakas) is accepted, all Jivas will have to be subjected to repeated births and deaths, as they have to get repeated embodiments from time to time in order to have continuous consciousness. (This philosophy therefore only justifies the doctrine of renunciation advocating the stopping of the recurring process of Samsara with its implication of an unending series of deaths to the Jiva.) 17. According to this doctrine, the Jiva who performs Karma and reaps the fruits yielding enjoyments and sufferings, is without any freedom. (For each act is determined by the earlier ones, and complete determinism is the consequence.) What joy can there be for a slave? 18. Even wise men are not found happy sometimes, nor are ignorant persons always unhappy. Thus it is in the nature of things to have both happiness and misery in the embodied state. Vain therefore is the boast of the Vedic ritualists that by their rituals they can have pure happiness

यदि प्राप्तिं विधातं च जानन्ति सुखदुःखयोः ।
 को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके ।
 श्रुतं च दृष्टवद् दुष्टं स्पर्धासूयात्ययव्ययैः ।
 अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः ।
 इष्टेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः ।
 स्वपुण्योपचिते शुभ्रे विमान उपगीयते ।
 स्त्रीभिः कामगयानेन * किङ्किणीजालमालिना ।
 तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते ।
 यद्यधर्मरतः सङ्गादसतां वाजितेन्द्रियः ।
 पशूनविधिनाऽऽलभ्य प्रेतभूतगणान् यजन् ।

in an embodied state. 19. Even if their claim that they can secure joyous experiences and avoid painful ones is accepted, there still remains the fact that they too do not know how to ward off death. 20. How can wealth or pleasures make one happy, when one knows that death is near at hand? How can a condemned criminal who is being led to the hangman's scaffold, feel joy in pleasurable things? 21. The heavenly states we hear about as attainable hereafter, are vitiated by the same evils as of this world—mutual antagonism, jealousy, surpassability, and finality. Besides, like agriculture, its fruits are uncertain because of many obstacles, and even when obtained, they are not worthwhile, as they are time-bound.

22. Now hear from Me how Vedic rituals, even if done without any obstruction or breach of procedure, yield only perishable results. 23. Performing a Yajna by way of worship of Deity in this world, a Vedic ritualist attains to heaven, and like a celestial, he enjoys there the heavenly felicities for which he has made himself eligible by the performance of Vedic rituals. 24. By virtue of the merits he has acquired, he finds himself in a brilliant mansion full of delightful objects of enjoyments, and sports there amidst a bevy

तेऽप्यद्वा न विदुर्योगं मृत्युर्न प्रभवेद् यथा ॥19॥
 आघातं नीयमानस्य बध्यस्येव न तुष्टिदः ॥20॥
 बह्वन्तरायकामत्वात् कृषिवच्चापि निष्फलम् 21॥
 तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥22॥
 भुञ्जीत देववत्तत्र भोगान् दिव्यान् निजार्जितान् ॥
 गन्धर्वैर्विहरन् मध्ये देवीनां हृद्यवेषधृक् ॥24॥
 क्रीडन् न वेदात्मपातं सुराक्रीडेषु निर्वृतः ॥25॥
 क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥26॥
 कामात्मा कृपणो लुब्धः स्त्रैणो भूतविहिंसकः ॥27॥
 नरकानवशो जन्तुर्गत्वा यात्युल्बणं तमः ॥28॥

of handsomely dressed celestial damsels and the music of Gandharva singers. 25. Sitting in that aerial vehicle having innumerable minibells and capable of carrying one wherever one wants, and steeped in, and excited by, the joy of amorous indulgences with celestial women, the Jiva lives oblivious of the imminent downfall that is in store for him. 26. He can enjoy the felicities of heaven only till the exhaustion of the effects of the meritorious actions making him eligible for the same. Immediately the merits are exhausted, he will be forced down to inferior regions, even against his will, by the forces of Time.

Consequences of evil Action (27-29)

27-28. There are other Jivas who give themselves up to unrighteous living due to the influence of evil company. They become enslaved to the senses, filled with desires, and dominated by greed and sexuality. They turn into persecutors of living beings. They make sacrifices of animals, against scriptural commandments, to elementals and ghosts. Such Jivas helplessly go to the purgatory where they undergo punishments, and are then reduced to the state of trees and vegetation where their consciousness is absolutely covered with the darkness of

कर्माणि दुःखोदकाणि कुर्वन् देहेन तैः पुनः ।
 लोकानां लोकपालानां मद्भयं कल्पजीविनाम् ।
 गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् ।
 यावत् स्याद् गुणवैषम्यं तावन्नानात्वमात्मनः ।
 यावदस्यास्वतन्त्रत्वं तावदीश्वरतो भयम् ।
 काल आत्माऽऽगमो लोकः स्वभावो धर्म एव च ।

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः ।
 कथं वर्तेत विहरेत् कैर्वा ज्ञायेत लक्षणैः ।
 एतदच्युत मे ब्रूहि प्रश्नं प्रश्नविदां वर ।

देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः ॥29॥
 ब्रह्मणोऽपि भयं मत्तो द्विपरार्धपरायुषः ॥30॥
 जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥31॥
 नानात्वमात्मनो यावत् पारतन्त्र्यं तदैव हि ॥32॥
 य एतत् समुपासीरस्ते मुह्यन्ति शुचापिताः ॥33॥
 इति मां बहुधा प्राहुर्गुणव्यतिकरे सति ॥34॥

गुणैर्न बद्धयते देही बद्धयते वा कथं विभो ॥35॥
 किं भुञ्जीतोत विसृजेच्छयीतासीत याति वा ॥36॥
 नित्यमुक्तो नित्यबद्ध एक एवेति मे श्रमः ॥37॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे भगवदुद्धवसंवादे दशमोऽध्यायः ॥10॥

Tamas. 29. Performing with one's body actions that bear evil fruits, one gets new bodies generated by those evil actions for undergoing the sufferings due to them. (And with those bodies the Jiva again performs actions with the same consequences.) What happiness can there be in this way of life leading to death again and again?

The Lord as Time the Consumer (30-34)

30. All the worlds and their protecting deities with a life-span of a Kalpa live in fear of Me as Time. Even Brahma with a life lasting two Parārdhas lives in such fear. 31. The senses which are the products of the Gunas of Prakriti, perform actions; and it is also the Gunas that prompt the senses to action, not the Atman. The embodied being, the Jiva, enjoys the fruits of action by identification with the products of the Gunas like the body and the mind. 32. Only as long as these evolutes of Gunas like the I-sense, the body etc., exist, there is experience of plurality for the Atman, and it is only so long as there is this plurality, that the Atman experiences bondage. 33. So long as there is absence of freedom resulting from the perception of multiplicity,

Iswara, perceived as Time the consumer of all, is a terror to the Jiva. So the followers of the philosophy of ritualistic actions, who emphasise the plurality of Jivas, are bound to be obsessed with sorrow and fear arising from death. 34. When the creative cycle starts with the unsettling of the balance of the Gunas, I am known in several aspects under different names such as Time (Kāla), Atman, Scriptures (Āgama), the World (Loka), Nature (Swabhāva), Dharma etc.

Who is a Holy Man? (35-37)

Uddhava said: 35. O Lord! The Atman may be without any adjuncts or coverings in himself. But how can it be maintained that he is not bound when he is actually engaged in actions in identification with adjuncts like the body and the senses? If he is naturally without this bondage of adjuncts like the body, how and when did he come to be so bound? 36. How can I recognise a being who is not bound and attached? How does he live? How does he behave? How can he be distinguished? How does he eat, evacuate, lie, sit and walk? 37. O Achyuta! Thou art the most competent person to answer questions on

such moot subjects! How can the same Atman be eternally bound and eternally

free as seems to be taught? I am confused and confounded by such thoughts.

अथैकादशोऽध्यायः

श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।
शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।
विद्याविद्ये मम तनू विद्वद्युद्वव शरीरिणाम् ।
एकस्यैव ममांशस्य जीवस्यैव महामते ।
अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते ।

गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥ 1॥
स्वप्नो यथाऽऽत्मनः व्याप्तिः संसृतिर्न तु वास्तवी ॥
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥ 3॥
बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः ॥ 4॥
विरुद्धधर्मिणोस्तात् स्थितयोरेकधर्मिणि ॥ 5॥

Skandha XI : Chapter 11

BONDAGE AND FREEDOM

The Atman and his Bondage: (1-4)

The worshipful Lord said: 1. The talk of bondage and liberation is in respect of the body-mind which forms a product of the Gunas, and not of the Atman himself. The Gunas and their products are based on My Maya. As the work of Maya does not affect Me, there is no bondage or liberation for the Atman in as much as he is a part of Me or one with Me. Such is My teaching, the final authority on the subject. 2. Grief, infatuation, pleasure, pain, birth, and other experiences of the individual life are the projections of My Maya, just like the illusory projections of the Jiva in the

dream state. They are not ultimately factual in respect of the Atman. 3. O Uddhava! Vidya (knowledge) and Avidya (ignorance), causing liberation and bondage to the Jivas from the beginning of creation, are aspects of My Maya. They are My powers. 4. O wise one! It is to the Jiva, who is one with Me and also a part of Mine¹, that beginningless Avidya causes bondage, and Vidya, liberation.

The Bound and the Free (5-21)

5. I shall first tell you about the difference between the Jiva and Iswara, the former bound and the latter free, occupying the same residence, the body, but

¹ The passage touches upon a very abstruse metaphysical point in the non-dualistic doctrine. The Jiva is one with Brahman, and so if the Jiva is affected by ignorance, it is the same as saying that Brahman is affected by it. To avoid this, the Jiva is said to be a part. If by part is meant a part in separation, then it will look that some substance of Brahman is pinched off and called the Jiva. It will also seem to exist independently after separation. To overcome the anomaly the theory of reflection is postulated. The matrix (Bimba) of the sun is seen as a reflection or image (Pratibimba) of the sun in water. The reflection is a part of the sun insofar as it is formed by the rays of the sun. But as a reflection, it is separate from the sun, and therefore the movements and distortions of it caused by changes in water, the medium of the reflection, do not affect the sun at all. Separation in this case does not mean an independent existence from the Whole after the separation is effected. The reflected image is absolutely dependent on the matrix for its existence and has no entity by itself. The Jiva is conceived here as Brahman's reflection in the body-mind, the adjuncts provided by Maya. From this point of view the contradictory statements—a) the Jiva as the embodied is separate from Him and is in bondage and b) the Jiva as the Atman is not in bondage and is one with Him—become reconciled.

सुपणावितौ सदृशौ सखायौ यदृच्छयैतौ कृतनीडौ च वृक्षे ।

एकस्तयोः खादति पिप्पलान्नमन्यो निरन्नोऽपि बलेन भूयान् ॥ 6॥

आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।

योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥ 7॥

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः ।

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

देवाधीने शरीरेऽस्मिन् गुणभाव्येन कर्मणा ।

एवं विरक्तः शयन आसनाटनमज्जने ।

न तथा बद्धयते विद्वांस्तत्र तत्रादयन् गुणान् ।

वैशारद्येक्षयांसङ्गशितया छिन्नसंशयः ।

यस्य स्युर्वीतसङ्कल्पाः प्राणेन्द्रियमनोधियाम् ।

अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नदृग् यथा ॥ 8॥

गृह्यमाणेष्वहं कुर्यान्न विद्वान् यस्त्वविक्रियः ॥ 9॥

वर्तमानोऽबुधस्तत्र कर्तास्मीति निबद्धयते ॥ 10॥

दर्शनस्पर्शनघ्राणभोजनश्रवणादिषु ॥ 11॥

प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥ 12॥

प्रतिबुद्ध इव स्वप्नान्नानात्वाद् विनिवर्तते ॥ 13॥

वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥ 14॥

having conflicting attributes like sorrow and bliss. 6. Two birds, namely, Iswara and the Jiva, both of the same order as conscious entities and both friends through eternity, reside by chance as it were in the same nest on the same tree of the body. Of these, one bird, the Jiva, eats the fruits of that tree, while the other, Iswara, though not eating the fruits, thrives splendidly on the same tree. 7. Iswara, who entertains no desire to eat the fruits of actions, knows His own nature, and that of the other (the world of objects), as Sat-chit-ananda. But the Jiva, who claims and enjoys the fruits of actions, knows nothing. Being engulfed in beginningless Avidya (ignorance), he is ever bound, while Iswara, who is of the nature of Vidya (knowledge), is ever liberated. 8. Just as a man who has awakened from sleep will have no identification with the dream body, so the illumined man, though still tenanted his old body, will have no identification with it. So though he is in the body, he is not of it. But the ignorant man, though in truth he has no connection with the body, considers himself as one with it, just as the dreaming man does in regard to the dream body. 9. When his senses, which are the products of Prakriti, grasp their

objects, which too are products of Prakriti, the illumined man does not feel identified with those contacts, as he understands that the Gunas of Prakriti as senses are only contacting the very Gunas as objects. He remains unperturbed. 10. But the ignorant man, residing in the body which is a product of one's past action, gets bound, thinking that what his senses are doing is being done by him.

11-12. But the man of dispassion is not bound or affected like the ignorant man even while lying, sitting, walking, bathing, seeing, touching, smelling, eating, and hearing. Though his senses are functioning, he remains a mere witness. Though he is seen in a body, which is the product of Prakriti, he is unaffected by the bodily contacts just like the sky, the sun, and the air. The sky, though all-pervading, is not affected by the object it pervades. The sun though reflecting in water is not affected by the attributes of the water. The wind, though moving everywhere, remains unaffected. 13. With the powerful sword of insight sharpened by intense dispassion, the sage slashes away all doubts, and rejects all concern with manifoldness, as an awakened man does with dream experiences. 14. He whose vital power, senses, mind and intellect assume modes

यस्यात्मा हिंस्यते हिंसायैर्न किंचिद् यदृच्छया ।
न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।
न कुर्यान्न वदेत् किंचिन्न ध्यायेत् साध्वसाधु वा ।
शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि ।

गां दुग्धदोहामसतीं च भार्या देहं पराधीनमसत्प्रजां च ।

वित्तं त्वतीर्थीकृतमङ्गं वाचं हीनां मया रक्षति दुःखदुःखी ॥19॥

यस्यां न मे पावनमङ्गं कर्म स्थित्युद्भवप्राणनिरोधमस्य ।

लीलावतारेप्सितजन्म वा स्याद् वन्ध्यां गिरं तां बिभृयान्न धीरः ॥20॥

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि ।
यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम् ।
श्रद्धालुर्मे कथाः शृण्वन् सुभद्रा लोकपावनीः ।
मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः ।

अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ॥15॥

वदतो गुणदोषाभ्यां वर्जितः समदृङ् मुनिः ॥16॥

आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥17॥

श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥18॥

उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥21॥

मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥22॥

गायन्ननुस्मरन् कर्म जन्म चाभिनयन् मुहुः ॥23॥

लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥24॥

devoid of purposive motivation, is free. Though having a body, he is free from the domination of bodily qualities and urges. 15. A knowing one is impassive if his body is persecuted by wicked men, or by chance, adored by others. 16. A sage will not lavish praise on persons who favour him by word or deed; nor will he be offended with others who do the contrary to him. A liberated sage is one who does not view experiences as favourable or unfavourable to himself, but remains even-sighted always. 17. Doing nothing, speaking little, and devoid of reflections on worldly topics good or bad, he goes about steeped in the bliss of the Atman, but looking like a senseless man to worldly-minded people.

18. A person may be an adept in Sabda-brahman (learned in the scriptures), but if his mind is not absorbed in Para-brahman (Supreme Brahman) through spiritual disciplines, his efforts are futile like those of a person who maintains a sterile cow (hoping to milk it). 19. Sorrow over sorrow is the fate of a man who keeps a cow that has ceased calving, maintains a wife who is unfaithful, keeps up a body that is enslaved to another, has a son who

is useless and unworthy, accumulates wealth that is not purified by liberal gifts, and is endowed with learning and with literary and artistic tastes which are never used in the service of the Lord. 20. O friend! A wise man should never concern himself with such barren literary gifts—barren because they are devoid of references to, or not descriptive of, My glory expressed through creation, preservation and dissolution, and through My various sportive incarnations. 21. On the other hand, after eradicating the wrong perception of manifoldness in the Atman through proper investigation, an aspirant should withdraw himself from all other concerns and dissolve his purified mind in Me, the all-pervading.

Path of Devotion (22-25)

22. If you are not able to make your mind one-pointed in Brahman in the manner described, then perform all your actions in dedication to Me without any self-centred motive. 23-24. O Uddhava! Hear with full faith the world-sanctifying accounts of My deeds and sing about them in devotional hymns. Again and again remember and ruminate in your mind

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता । स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥25॥

उद्धव उवाच

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो । भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिरादृता ॥26॥

एतन्मे पुरुषाध्यक्ष लोकाध्यक्ष जगत्प्रभो । प्रणतायानुरक्ताय प्रपन्नाय च कथ्यताम् ॥27॥

त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः । अवतीर्णोऽसि भगवन् स्वेच्छोपात्तपृथग्वपुः ॥28॥

श्रीभगवानुवाच

कृपालुरकृतद्रोहस्तिक्षुः सर्वदेहिनाम् । सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥29॥

कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः । अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः 30

अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः । अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥31॥

आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् । धर्मान् संत्यज्य यः सर्वान् मां भजेत स सत्तमः ॥32॥

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः । भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥33॥

over Me and My deeds as the Divine Incarnate, and imitate them in high emotional identification. Depending completely on Me, convert all your worldly efforts—your pursuit of Dharma, Artha and Kama—as having My satisfaction as their goal. By this you will gain firm, unwavering devotion to Me, the eternal Being. 25. Those who adore Me with devotion generated by association with holy men, will easily attain to that spiritual goal revealed by wise men.

The Holy Man and his Ways (26-33)

Uddhava said: 26. O Lord of holy fame! What type of holy man (Sadhu) dost Thou approve of? And what type of devotion has the approval of saints and is pleasing to Thee? 27. O Thou master of all Divinities! O Thou Lord of all spheres! O Thou Lord of the Universe! Deign to explain these matters to me, Thy prostrating and deeply devout refugee. 28. Thou art the Supreme Brahman. Like the ether, Thou art unaffected by anything, Thou art the Purusha, transcending Prakriti; Thou art now incarnate in a body, divine and auspicious, out of Thy own choice without any extraneous compulsion.

The worshipful Lord said: 29. A holy man (Sadhu) is one who is kind, never doing a bad turn to anyone, forbearing, fortified in truth, free from impurities of the mind, unperturbed in happiness and suffering, and ever helpful to all to the best of his abilities. 30. He is free from passions; he has mastery of the senses; he is pure, possessionless, non-attached, calm, firm, free from self-centred action, spare in eating, dutiful, and ever resigned to Me. 31. A holy man is ever awake, vigilant and self-possessed. He is courageous in all situations. He has conquered the six weaknesses of the body. He expects no respect from others, but himself shows respect to all. He has inherent stamina. He is friendly and kind to all. He has true learning also. 32. He who, knowing full well the merit of performing, and the demerit of neglecting, one's Swadharma (duties) ordained by Myself in the Vedas, still abandons them for the practice of whole-hearted devotion to Me—he is the best of holy men. 33. Irrespective of whether one has a knowledge or not of My infinity, my majesty and my attributes, if a person worships Me whole-heartedly with the feeling that I am his 'own' and that he has no other support except Me, he is the greatest of My devotees.

मल्लिङ्गमद्भुतजनदर्शनस्पर्शनार्चनम् ।
 मत्कथाश्रवणे श्रद्धा मदनुध्यानमुद्धव ।
 मज्जन्मकर्मकथनं मम पर्वानुमोदनम् ।
 यात्रा बलिविधानं च सर्ववार्षिकपर्वसु ।
 ममार्चास्थापने श्रद्धा स्वतः संहत्य चोद्यमः ।
 सम्मार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः ।
 अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् ।
 यद् यदिष्टतमं लोके यच्चातिप्रियमात्मनः ।
 सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् ।
 सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् ।
 वैष्णवे बन्धुसत्कृत्या हृदि स्वे ध्याननिष्ठया ।
 स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि ।

परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम् ॥34॥
 सर्वलाभोपहरणं दास्येनात्मनिवेदनम् ॥35॥
 गीतताण्डववादित्रगोष्ठीभिर्मद्गृहोत्सवः ॥36॥
 वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥37॥
 उद्यानोपवनाक्रीडपुरमन्दिरकर्मणि ॥38॥
 गृहशुश्रूषणं मह्यं दासवद् यदमायया ॥39॥
 अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् ॥40॥
 तत्तन्निवेदयेन्मह्यं तदानन्त्याय कल्पते ॥41॥
 भूरात्मा सर्वभूतानि भद्र पूजापदानि मे ॥42॥
 आतिथ्येन तु विप्राग्रचे गोष्वङ्गं यवसादिना ॥43॥
 वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥44॥
 क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥45॥

Ways of Devotion and Worship (34-49)

34. Seeing, touching and worshipping My images and My devotees; service; praising, honouring and extolling My deeds and qualities; 35. Steadfastness in listening to accounts of My deeds; meditating on Me always; offering to Me everything one gets; dedicating to Me, oneself, one's kith and kin, and all one's possessions in the attitude of a servant of Mine; 36. Extolling Me and My deeds as the Incarnate; observing days holy to Me; holding celebrations in My temples to the accompaniment of songs, dance, instrumental music, and devotional gatherings; 37. Organising processions and making great offerings on the occasion of the annual temple celebrations; being initiated in My worship according to the Vedas and the Tantras; observing the disciplines connected with days holy to Me like Ekadasi; 38. Evincing zeal in consecrating temples and in installing My images and providing them with proper flower gardens, groves of trees, recreation grounds, sheds, shelters etc., in combination with others or by oneself; 39. Sweeping, cleaning, plastering and decorating My temples

in an attitude of humility and sincerity as a servant; 40. Eradicating in oneself pride, hypocrisy and the tendency to advertise one's own pious acts—all these mentioned above are aids to the development of devotion. Already offered objects, be it even the light used in the 'light-waving ritual', should not be offered again to Me. 41. Whatever is considered precious and most desirable by men in general, whatever is dearest and most precious to oneself—all that should be offered to Me. By that one would derive infinite good.

42. There are eleven centres in which My worship can be done. These are—the sun, fire, holy man, cow, devotee, sky, air, water, earth, one's own Atman, and the collectivity of living beings. 43. In the sun I am worshipped through the chanting of Vedic Mantras; in the fire, with sacrificial offerings; in a holy man, through hospitality; in cow, by feeding with grass. 44. In a devotee I am worshipped by honouring him as one's dearest friend; in the sky of the heart, by meditation; in the air by meditating on it as the life-breath; and in water, through libation with prescribed materials and water. 45. In the earth I am to be adored with the

धिष्ण्येष्वेष्विति मद्रूपं शङ्खचक्रगदाम्बुजैः ।
 इष्टापूर्तेन मामेवं यो यजेत समाहितः ।
 प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव ।
 अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन ।

युक्तं चतुर्भुजं शान्तं ध्यायन्नर्चेत् समाहितः ॥46॥
 लभते मयि सद्भक्तिं मत्स्मृतिः साधुसेवया ॥47॥
 नोपायो विद्यते सध्रचङ् प्रायणं हि सतामहम् ॥48॥
 सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥49॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकादशोऽध्यायः ॥1१॥

Nyasa (ceremonial placing of Mantras); in one's own body, by legitimate enjoyments as offerings to Me residing in one-self; and in all beings, by seeing Me as the spirit residing in them all.

46. In all these centres one should meditate on My form radiating peace, and having four arms sporting conch, discus, mace and lotus, and should perform worship with a controlled mind. 47. Whoever worships Me in these centres with a concentrated mind through ritual and charity (Ishtapūrta) will get firm de-

votion to Me. The association with and service of holy men is however the most potent cause of intense devotion resulting in constant remembrance. 48. There is no easier way to eternal bliss than the practice of devotion generated by association with holy men. For I am the sole support of the holy ones. 49. This is a highly profound and esoteric subject. Listen to this attentively. I shall expound it, as you are my dear and faithful servant and beloved friend.

अथ द्वादशोऽध्यायः

श्रीभगवानुवाच

न रोधयति मां योगो न सांख्यं धर्म एव च ।
 व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।
 सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः ।
 विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।

न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥ 1॥
 यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥ 2॥
 गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ 3॥
 रजस्तमःप्रकृतयस्तस्मिस्तस्मिन् युगेऽनघ ॥ 4॥

Skandha XI : Chapter 12

HOLY ASSOCIATION

The sanctifying Power of Holy Association (1-9)

The worshipful Lord said: 1-2. There are various types of spiritual disciplines like practice of the eight-limbed Yoga, philosophical reflection, virtuous conduct, enquiry, Vedic study, practice of austerities, performance of work without desire for its fruits, performance of Vedic rites and

philanthropic work, gifts; observance of vows and fasts, performance of Yajnas, visiting pilgrim centres, chanting of esoteric Mantras, and control of the mind (Yama) and of the body (Niyama). None of these helps the devotee so much to win My favour and bind Me to him as association with holy men, an association which eradicates all worldly attachments from the mind of man. 3-7. In different

बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादयः । वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥ 5॥
 सुग्रीवो हनुमानृक्षो गजो गृध्रो वणिक्पथः । व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ 6॥
 ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अत्रतातप्ततपसः सत्सङ्गान्मामुपागताः ॥ 7॥
 केवलेन हि भावेन गोप्यो गावो नगा मृगाः । येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसाः ॥ 8॥
 यं न योगेन सांख्येन दानव्रततपोऽध्वरैः । व्याख्यास्वाध्यायसंन्यासैः प्राप्नुयाद् यत्नवानपि 9
 रामेण सार्धं मथुरां प्रणीते श्वाफल्किना मय्यनुरक्तचित्ताः ।
 विगाढभावेन न मे वियोगतीव्राधयोऽन्यं ददृशुः सुखाय ॥10॥
 तास्ताः क्षपाः प्रेष्ठतमेन नीता मयैव वृन्दावनगोचरेण ।
 क्षणार्धवत्ताः पुनरङ्गं तासां हीना मया कल्पसमा बभूवुः ॥11॥
 ता नाविदन् मय्यनुषङ्गबद्धधियः स्वमात्मानमदस्तथेदम् ।
 यथा समाधौ मुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे ॥12॥
 मत्कामा रमणं जारमस्वरूपविदोऽबलाः । ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः ॥13॥

ages many beings with Rajas and Tamas predominating in them—Asuras, Rakshasas, beasts, birds, Gandharvas, Apsaras, serpents, Siddhas, Chāranas, Guhyakas, Vidyādhara, and among human beings, unqualified persons like women, Vaisyas, Sudras and outcastes—all have attained to My being by the power of holy association alone.

Examples of these are Vitrāsura, Prah-lāda, Vrishaparva, Mahābali, Bānāsura, Maya, Vibhīshana, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jatāyu, Dharmavyādha, Kubjā, the Gopikas and the wives of the Brahmana ritualists. None of these had studied the Vedas, nor attended on Vedic teachers as students under them. They had not observed any spiritual discipline or austerity. By the power of holy association alone they attained to Me. 8. By devotion alone, generated through holy contact, many an ignorant being—the Gopis, cows, trees, animals, serpents and the like attained to Me with ease. 9. Me, whom aspirants do not reach even by putting forth great effort by way of practising Yoga, philosophical enquiry, charity, vows, austerity, sacrifices, Vedic studies and formal renunciation,

they attained through holy contact.

Supreme Example of the Gopikas (10-16)

10. After Akrūra took me and Rama from Vraja to Mathura, these Gopikas, who entertained intense love and attachment to Me, were painfully distressed by separation from Me and found nothing else in this world to give them solace. 11. O friend! Nights which they passed like moments with Me, their most beloved one, when I sported with them in Vrindavana, were now spent by them with the feeling that they were eons. 12. Just as name and form are lost by sages experiencing Samādhi and rivers merging in the ocean, the intensely loving selves of the Gopikas lost in Me their separate existence—lost the awareness of their kith and kin whom one looks upon as one's own, lost even the consciousness of the very body with which one identifies oneself. 13. Those women, who did not know My real nature as the Lord of all, were actuated by passionate sexual love and looked upon Me as their lover. But still in their hundreds they attained to Me, the Parabrahman, by the sheer power of holy association (with Me

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् । प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥14॥
 मामेकमेव शरणमात्मानं सर्वदेहिनाम् । याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥15॥

उद्धव उवाच

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर । न निवर्तत आत्मस्थो येन भ्राम्यति मे मनः ॥16॥

श्रीभगवानुवाच

स एष जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।
 मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्ठः ॥17॥
 यथानलः खेऽनिलबन्धुरूपमा बलेन दारुण्यधिमथ्यमानः ।
 अणुः प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि वाणी ॥18॥
 एवं गदिः कर्म गतिर्विसर्गो घ्राणो रसो दृक् स्पर्शः श्रुतिश्च ।
 सङ्कल्पविज्ञानमथाभिमानः सूत्रं रजःसत्त्वतमोविकारः ॥19॥
 अयं हि जीवस्त्रिवृदब्जयोनिरव्यक्त एको वयसा स आद्यः ।
 विश्लिष्टशक्तिर्बहुधेव भाति बीजानि योनिं प्रतिपद्य यद्वत् ॥20॥

in the Vrindavana episode of My life).

14-15. O Uddhava! Therefore abandoning reliance on the scriptural injunctions and prohibitions, the ways of work and of renunciation, what you have learnt and what you yet hope to learn—surrender your entire being, body, mind and soul, to Me the all-comprehending One, the Essence within all embodied beings. By that shall you be free from all fear through My grace.

Uddhava said: 16. O Supreme Yogin! Hearing Thy words, the doubts in my mind are not getting cleared. On the other hand, I am getting more confounded. (Sometime back you urged me to perform Swadharma, now you ask me to abandon dependence on all these scriptural injunctions. You spoke to me about the knowledge of the non-dual Self, now you speak of loving Thee heart and soul as a devotee in some particular mood.)

Divine Manifestation (17-24)

The Lord said: 17. The Supreme Spirit manifests Himself through the psychic centres of the spinal column. In associa-

tion with Prana as sound vibration (Nāda-brahma), He enters the Muladhara as Parā, and then assuming the vibrations of thought known as Pasyanti and Madhyama in the centres (Chakras) known as Manipura and Visuddha, He finally manifests as audible sound with Mātra (syllabic time), Swara (accent) and Varna (audible sound) when He is known as Vaikhari. 18. Through proper friction and the aid of wind, the heat latent in the space within the fire stick comes out as sparks and afterwards when the sacrificial offerings are poured into it, it becomes a flaming fire. In the same way the whole realm of sound forms an expression of Myself. 19. Just like the production of sound, the actions of the hands, feet, anus and sex organ, as also the modes assumed by the sense organs, mind, the three Gunas and Prakriti are all My expressions. 20. Iswara, the soul of all, was in the beginning unmanifest and without a second. He, the support of the three Gunas of Prakriti and the source of the world-lotus, manifests as the many by the diversification of His power-aspect under the influence of Time, just as a seed

यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्तुवितानसंस्थः ।
 य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥21॥
 द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
 दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥22॥
 अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासाः ।
 हंसा य एकं बहुरूपमिज्यैर्मयामयं वेद स वेद वेदम् ॥23॥
 एवं गुरुपासनयैकभक्त्या विद्याकुठारेण शितेन धीरः ।
 विवृक्ष्य जीवाशयमप्रमत्तः सम्पद्य चात्मानमथ त्यजास्त्रम् ॥24॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वादशोऽध्यायः ॥12॥

becomes a plant or a tree with many branches when put in the soil suited for its germination. 21. Just as a cloth subsists in its spread-out threads, so the world, permeated by Him like the warp and woof of a cloth, subsists in Him only and has no being apart from Him. Existing through eternity, this world-tree of the nature of works has been yielding the flowers of worldly enjoyments and the fruit of liberation. 22. This world-tree has two seeds in the form of merits and demerits. It has numberless roots, in the countless tendencies. It has three stems, in the three Gunas of Prakriti. It has five boughs in the five elements. It has five saps, in the five kinds of sense perceptions. It has eleven branches, in the ten senses of perception and action and the mind. It has two birds nesting in it, Iswara and the Jiva. It has three layers of bark, in the three humours of Vāta, Pitta, and Kapha. It extends up to the solar sphere. 23. The vultures of the countryside eat one type

of its fruits causing sorrow and suffering. These are the worldly-minded, prompted by greed and lured by sensuous enjoyments. There are the Swans, the inhabitants of the forest, who eat another type of its fruits that brings happiness. These are men of renunciation and discrimination, who seek Moksha. He who understands, through the instruction and blessings of his Guru, that the one Paramatman has by virtue of His Yogamaya manifested Himself as the many in various aspects—he understands the true purport of the Veda. 24. Thus through the one-pointed devotion developed by the service of the Guru, the axe of knowledge is sharpened. Cut open with it the I-sense, the prison house of the Jiva, without any wavering, and attain to the Supreme Purusha. After that you can discard even that weapon—even the practice of these disciplines, the mental mode of knowledge with which ignorance has been overcome.

अथ त्रयोदशोऽध्यायः

श्रीभगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।
 सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भूक्तिलक्षणः ।
 धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः ।
 आगमोऽपः प्रजा देशः कालः कर्म च जन्म च ।
 तत्तत्सात्त्विकमेवैषां यद् यद् वृद्धाः प्रचक्षते ।
 सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।
 वेणुसङ्घर्षजो वह्निर्दग्ध्वा शाम्यति तद् वनम् ।

सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥ 1॥
 सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥ 2॥
 आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥ 3॥
 ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः ॥ 4॥
 निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् ॥ 5॥
 ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥ 6॥
 एवं गुणव्यत्ययजो देहः शाम्यति तत्क्रियः ॥ 7॥

Skandha XI : Chapter 13

THE SONG OF THE SWAN

How Sattva develops Bhakti and Illumination (1-7)

The worshipful Lord said: 1. The three Gunas of Sattva, Rajas and Tamas do not belong to the Atman. They are the stuff of which the Buddhi is formed. By making the Sattva into a powerful mode of the mind, the modes of Rajas and Tamas can be overcome, and afterwards Sattva as a mode should be reduced to its modeless state, which is Peace. 2. When Sattva becomes powerful in one, it manifests that disposition which generates loving devotion to Me, the Atman. By association with everything that is of the nature of Sattva, that disposition of Sattva is augmented, and from that, supreme devotion manifests. 3. The dominance of the mode of Sattva, which is the summit of human evolution, will destroy Rajas and

Tamas, and when these are destroyed, the sinfulness that they generate (hampering the growth of Bhakti), will also disappear.

4. Scripture, water, man, place, time, action, initiation, meditation, Mantra, purificatory rites and practices—these ten factors regulate the growth of the Gunas of Sattva, Rajas and Tamas in man. 5. Whatever wise men commend as spiritually beneficial should be understood as Sattvika in nature. Whatever they condemn are to be taken as Tamasika, and whatever they ignore as Rajasika. 6. For the development of Sattva, man should associate himself with the ten Sattva developing entities and substances.¹ From that will devotion and knowledge develop. Only then will the memory of one's spiritual nature arise and the bondage of matter get effaced. 7. The fire generated by the friction of bamboos in a forest consumes

¹ These ten objects in the order of the Sattvika, Rajasika and Tamasika classification are given as follows:—

1. *Scripture*: those dealing with renunciation, those with worldly benefits, and those with atheism. 2. *Water*: holy water, fragrant water, and liquor. 3. *Men*: those endowed with renunciation, those engaged in worldly matters, and those given to sinful and evil ways. 4. *Place*: solitude, crowded highways and gambling dens. 5. *Time*: very early morning from 4 a.m., eventide, and midnight. 6. *Actions*: the scripture-ordained daily and occasional rites, desire-prompted action, and black magic. 7. *Initiations*: Vaishnava, Sāṅkta, those relating to evil spirits. 8. *Meditations*: On the Lord, on worldly matters, on enemies. 9. *Mantra*: Pranava and others for spiritual enlightenment, those for worldly gains, and those relating to evil spirits. 10. *Samskaras (Purificatory works)*: Those leading to purification of the mind, extra attention to trimming the body, and cleaning of unholy places.

Among these the Sattvika should be cultivated or associated with, and the others avoided.

उद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम् । तथापि भुञ्जते कृष्ण तत्कथं श्वखराजवत् ॥ 8॥

श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि । उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥ 9॥
 रजोयुक्तस्य मनसः सङ्कल्पः सविकल्पकः । ततः कामो गुणध्यानाद् दुःसहः स्याद्वि दुर्मतेः ॥ 10॥
 करोति कामवशगः कर्माण्यविजितेन्द्रियः । दुःखोदकाणि सम्पश्यन् रजोवेगविमोहितः ॥ 11॥
 रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः । अतन्द्रितो मनो मुञ्चन् दोषदृष्टिर्न सज्जते ॥ 12॥
 अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनैः । अनिर्विण्णो यथाकालं जितश्वासो जितासनः ॥ 13॥
 एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः । सर्वतो मन आकृष्य मय्यद्वाऽऽवेश्यते यथा ॥ 14॥

उद्धव उवाच

यदा त्वं सनकादिभ्यो येन रूपेण केशव । योगमादिष्टवानेतद् रूपमिच्छामि वेदितुम् ॥ 15॥

श्रीभगवानुवाच

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः । पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥ 16॥

the whole forest and then subsides. Just like that the fire of knowledge kindled by the disciplines practised by the Jiva's body-mind, which is a product of the Gunas of Prakriti, ultimately destroys that very body-mind and then subsides.

How to avoid Sense Slavery (8-14)

Uddhava said: 8. O Krishna! Men generally understand that the pursuit of sense objects leads to dangers and unhappiness. Still, how is it that they follow them like dogs, asses and goats, forgetting the sufferings involved and the dangers ahead?

The worshipful Lord said: 9. For the man of confused understanding, there arises the sense of absolute identification with the body. Where there is this identification, the mind, in spite of its origin in Sattva, happens to be overcome by powerful Rajas. 10. When the mind is seized with Rajas, it makes plans for ends to be achieved and difficulties to be overcome. Such brooding over material objects and their attractiveness generates intense and irresistible desires in the mind of the perverse man. 11. A man of uncontrolled

senses, dominated by desires, and infatuated by the fast flow of Rajas, performs actions whose final end is well known to him to be misery. 12. Supposing a man becomes subject to the agitation of the mind by Rajas and Tamas. Even then if he, without getting disappointed and dispirited, strives to perceive the evil of such sense-slavery and makes an effort to control the senses, he will succeed with the help of added strength generated through reflection. 13. Without carelessness and indolence, he should master posture and breath, and with patience direct his mind to Me and make it one-pointed in Me. 14. My disciples Sanaka and his group of sages were instructed by Me that the highest form of Yoga consists in drawing away the mind from all objects and concentrating it wholly in Me.

Hamsavatara (15-21)

Uddhava said: 15. O Kesava! When and in what form did you give instruction to Sanaka and others? I wish to know all about it.

The worshipful Lord said: 16. Sanaka

सनकादय ऊचुः

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रभो । कथमन्योन्यसंत्यागो मुमुक्षोरतितृतीर्षोः ॥17॥

श्रीभगवानुवाच

एवं पृष्टो महादेवः स्वयम्भूर्भूतभावनः ।
स मामचिन्तयद् देवः प्रश्नपारतितीर्षया ।
दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् ।
इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा ।
वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः ।
पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः ।
मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः ।
गुणेष्वविशते चेतो गुणाश्चेतसि च प्रजाः ।
गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया ।

ध्यायमानः प्रश्नबीज नाभ्यपद्यत कर्मधीः ॥18॥
तस्याहं हंसरूपेण सकाशमगमं तदा ॥19॥
ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥20॥
यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ॥21॥
कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ॥22॥
को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥23॥
अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥24॥
जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥25॥
गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥26॥

and his group of sages, who were mind-born sons of Brahma, once asked their father about the very subtle aspects of Yoga in its highest reaches. *Sanaka said:* 17. 'The mind, drawn by desire, naturally engages itself with sense objects. And sense objects, by the force of tendencies, enter into the mind as impressions and tendencies. O Lord! How then can a spiritual aspirant striving to overcome the senses, hope to wean the mind away from the senses?' 18. Though Brahma is the Lord of all divinities, the self-born and the creator of all beings, he could not grasp the real point involved in the question, as his mind was too much involved in his creative activities. 19. Brahma thereupon thought of Me in order to know the answer for that question, and I appeared to him in the form of a Swan. 20. Seeing Me there, Sanaka and the other sages came near Me and saluted at My feet, and with Brahma standing before us, questioned Me who I was. 21. What I said on being questioned in this way by those sages, who were enquirers after the Truth, you now learn from Me.

The Conquest of the Mind (22-29)

22. I said: O holy men! How is this

question 'Who am I,' relevant, when the Atman in reality is not many? (For only when there are many Atmans, can I distinguish Myself and say who I am.) On what basis can I therefore answer your question? 23. Even if the question is with reference to the body, it is meaningless. The bodies of all beings, including those of the Devas, are made of the five elements. These elements are not separate from their ultimate cause, Brahman. So too all bodies are basically the same and cannot be distinguished from one another. 24. Whatever is grasped by the mind, words, eyes, and other sense organs, all that is Myself. Know that there is nothing different from Me.

25. O children! The mind enters into the sense objects, and the sense objects enter the mind as impressions. Both the mind and the body with which sense objects are contacted, are only the adjuncts which apparently clothe the Atman, who is not different from Me. 26. The mind has by repeated contacts become bound with the sense objects, and the sense objects have entrenched themselves in the mind as sense impressions. Both these—the sense objects and their impressions—must be overcome by recog-

जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥27॥
 यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुर्ये स्थितो जह्यात् त्यागस्तद्गुणचेतसाम् 28
 अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥
 यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः । जागर्त्यपि स्वपन्नजः स्वप्ने जागरणं यथा ॥30॥
 असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा । गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ॥31॥
 यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान् ।
 स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात्त्रिगुणवृत्तिदृग्निन्द्रियेशः ॥32॥
 एवं विमृश्य गुणतो मनसस्त्रयवस्था मन्मायया मयि कृता इति निश्चितार्थः ।
 संछिद्य हार्दमनुमानसदुक्तितीक्ष्णज्ञानासिना भजत माखिलसंशयाधिम् ॥33॥

nising their identity in Me. 27. The state of sleep, dream and waking are modes of the intellect only, and not of the Atman. The Jiva is distinguished from them as the witness of these states. 28. As long as the Atman is connected with the Buddhi by superimposition, so long will that connection involve him in the body-mind and the experiences gained through them. This involvement in matter can be overcome by recognising one's identity with Me, the Fourth, who is the Witness of the three states. 29. The bondage with sense objects established by Ahankara—the identification with the Buddhi manifesting as the I-sense—detracts the Atman from the Truth, causing infinite sufferings. The wise man should therefore cultivate dispassion for this life of bondage and its experiences, and abandon all thoughts of them, dwelling in Me, the Fourth.

Spiritual Awakening (30-34)

30. So long as an aspirant has not overcome the sense of reality for the many through discrimination and reasoning, he is only a dreamer, though all the while he is apparently awake. His case is like that of a somnambulist who is asleep but behaves like one awake. 31. All the entities other than the Atman are false. So

the body and all the institutions, ends and practices based upon this false multiplicity like the Varnashrama social order, the duties and religious practices based on it, and the heavenly regions attainable through these, are equally false like the objects seen by a dreamer. 32. He who enjoys through all the senses the perpetually changing gross objects of the external world during the waking hours; he who enjoys within the heart the subjective impressions of the same world in dream; and he who in deep sleep withdraws from all perceptions (and is aware of nothing)—He is the one Unitary Self, as proved by the continuing memory of all these states in the subject. He is the Witness and Master of all these movements of the body-mind, which is a product of the Gunas. (That there is continuing memory of experiences running through all these states, is the proof of the existence of a unitary witnessing principle.) 33. In this way let an aspirant come to the conclusion that all these three states of consciousness are the manifestations of the Gunas of Prakriti, brought about by My Maya within Myself. Let him sharpen his sword of understanding by sound reasoning and the instructions of the wise, and with that cut asunder the very root of doubt, and resign himself to Me residing

ईक्षेत विभ्रममिदं मनसो विलासं दृष्टं विनष्टमतिलोलमलातचक्रम् ।
 विज्ञानमेकमुरुधेव विभाति माया स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥34॥
 दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्णस्तूष्णीं भवेन्निरुद्धा सुखानुभवो निरीहः ।
 संदृश्यते क्व च यदीदमवस्तुबुद्ध्या त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् ॥35॥
 देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् ।
 दैवादपेतमुत दैववशादुपेतं वासो यथा परिकृतं मदिरामदान्धः ॥36॥
 देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
 तं सप्रपञ्चमधिरूढसमाधियोगः स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥37॥
 मयैतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः । जानीत माऽऽगतं यज्ञं युष्मद्वर्मविवक्षया ॥38॥
 अहं योगस्य सांख्यस्य सत्यस्यर्तस्य तेजसः । परायणं द्विजश्रेष्ठाः श्रियः कीर्तेर्दमस्य च ॥39॥
 मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥40॥

in his heart. 34. Know that this world experience is false like the dream experience (because it is a mental projection, because it is an objective experience, and because it is destructible). It is as unstable as the ring of fire produced by a whirling fire-brand. The one Consciousness appears as the three states and their contents. This world of diversity produced by the evolution of Prakriti is only the projections of Maya, My mysterious Power.

State of the Awakened One (35-37)

35. Withdrawing attention from the false objective world, abandoning all ideas of enjoyment from any object of desire, and steeped in the bliss that is one's Self, the aspirant should withdraw from all work and sit absolutely quiet. But the world of multiplicity rejected by him will be experienced now and then owing to the strength of tendencies acquired in the past, but it will not attract and involve him in any way, as he has lost the sense of reality for it. The memory will persist but only as of a dream, all through life. 36. Such a man of realisation is not even aware of the body with the help of which he has attained that state—whatever hap-

pens to it by the power of Prarabdha, whether it comes or goes, sits or works—just as a heavily drunken man knows not whether his wearing cloth is on or has fallen off. 37. So long as the Prarabdha-karma that led to the present embodiment lasts, the body will remain alive. But the knowing one who has attained the state of Samadhi will view the body and the world connected with it only as an awakened man views the body and experiences of his dream.

The Lord as Support of Values (38-42)

38. O learned ones! I have now given you the quintessence, the most hidden part of the teachings of Yoga and Sāṅkhya. Know Me to be Yajna (Mahavishnu) come here to instruct you in the science of the Spirit. 39. I am the goal, the support, the sustaining force behind all great endeavours and values—Sāṅkhya, Yoga, truth in its absolute and relative forms, lustre, sublimity of beauty, fame, and self-control. 40. All the great virtues (Gunas) like equanimity, dispassion etc., have their support in Me, the Transcendent above the Gunas of Prakriti, who depends on nothing else, who is the Self of all, and therefore, the dearest well-

इति मे छिन्नसन्देहा मुनयः सनकादयः । सभाजयित्वा परया भक्त्यागूणत संस्तवैः ॥41॥
तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः । प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायामेकादशस्कन्धे त्रयोदशोऽध्यायः ॥13॥

wisher of all.

41. Sanaka and other Rishis of his group had all their doubts cleared in this way by Me. They then saluted Me

and extolled Me with great hymns. 42.

After they had thus worshipped and extolled Me, I transported Myself to My Realm as Brahma and others looked on.

अथ चतुर्दशोऽध्यायः

उद्धव उवाच

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः । तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥ 1॥
भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः । निरस्य सर्वतः सङ्गं येन त्वय्याविशेन्मनः ॥ 2॥

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता । मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः । 3॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा । ततो भृगवादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥ 4॥
तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः । मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥ 5॥
किंदेवाः किन्नरा नागा रक्षःकिम्पुरुषादयः । बह्व्यस्तेषां प्रकृतयो रजःसत्त्वतमोभुवः ॥ 6॥

Skandha XI : Chapter 14

BHAKTI AS THE SUPREME MEANS OF SPIRITUAL FULFILMENT

Diversity of Vedic Interpretations (1-11)

Uddhava said: 1. O Krishna! The Vedic scholars speak of many means for the spiritual advancement of man. Are they all alike in efficacy individually, or is any one discipline considered the chief? 2. O Lord! You have instructed that communion with Thee through Love (Bhakti), in which one is to abandon love and attachment for everything else and concentrate one's mind whole-heartedly and constantly on Thee, is an independent path requiring the help of no other path. (It looks therefore that Thou attachest special importance and superiority for this discipline over all others.)

The Lord said: 3. The Veda, which was lost at the time of Pralaya, was revealed by Me to Brahma at the beginning of the creative cycle. It is the Veda that contains the Dharma, the way of life and disciplines, for directing the mind towards Me. 4. Brahma taught it to Swāyambhuva, his son and the first of Manus. Then Bhrigu and his group of seven sages known as the Saptarshis learned the Veda from Swāyambhuva. 5-6. From these seven Rishis their off-spring consisting of Devas, Asuras, Guhyakas, Manushyas (men), Siddhas, Gandharvas, Vidyāddharas, Chāranas, Kimdevas, Kinnaras, Nāgas, Rākshasas and Kimpurushas learnt it. According to the preponderance of the

याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा ।
 एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम् ।
 मन्मायामोहितधियः पुरुषाः पुरुषर्षभ ।
 धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् ।
 केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान् ।

दुःखोदकास्तिमोनिष्ठाः क्षुद्रानन्दाः शुचापिताः ॥11॥

मय्यपितात्मनः सभ्य निरपेक्षस्य सर्वतः ।
 अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा मय्यपितात्मेच्छति मद्भिन्नान्यत् ॥14॥

न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।
 निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।

three Gunas of Sattva, Rajas and Tamas in them, they were of very diversified dispositions. 7. Because of this diversity of disposition, the form, character and ways of beings varied very much. So following their own nature, their interpretations of the Vedas too are divergent. 8. Thus because of the diversity of dispositions in beings, their ways of thinking also vary. Some of them, though not instructed in Vedic study and interpretation, hold to views inherited from ancestral traditions, while others following their own nature, take to atheistic ways of thinking.

9. O noble one! Under the infatuation of My Maya, they speak divergently as to what constitutes the ultimate good of man according to their past Karma and present tendencies. 10. Dharma, fame, enjoyment, truth, self-control, prosperity, eating, evacuating, Yajna, austerity, charity, vows—all these are among the divergent human ends and means, conceived by people according to their tendencies. 11. All aspirations and endeavours in these directions will lead the Jiva only to realms that are Karma-born, fleeting and productive of subsequent suffering. Founded in ignorance and yielding only

यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥ 7॥
 पारम्पर्येण केषाञ्चित् पाखण्डमतयोऽपरे ॥ 8॥
 श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥ 9॥
 अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ॥10॥
 आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।

मयाऽऽत्मना सुखं यत्तत्कुतः स्याद् विषयात्मनाम् ॥
 मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥13॥

न च सङ्कर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥15॥
 अनुव्रजाम्यहं नित्यं पूयेत्यङ्घ्रिरेणुभिः ॥16॥

pseudo-bliss, they are bedevilled even at the time of enjoyment itself with defects like vindictiveness, jealousy etc.

The Supremacy of Devotion (12-30)

12. O Uddhava! In the case of a devotee who is free from all worldly desires and who has offered himself heart and soul to Me, I shine in his heart as his very self. The joy arising from this experience is something that a sense-bound creature can never realise. 13. All the world is full of joy for one who is without any attachments, controlled in mind and senses, equipoised and even-sighted, and finding complete satisfaction in Me. 14. Apart from Me, neither the position of an emperor nor the lordship of Rasātala, neither the state of Brahma nor the attainment of all Yogic powers—why for that matter not even liberation from the cycle of births and deaths—is desired by a devotee who has completely resigned himself to Me. 15. Neither Brahma My offspring, nor Sankara my own emanation, nor Balarama my brother, nor Sṛī my consort, nor even My own self, is so dear to Me as you (devotees) are. 16. I always follow the footsteps of a sage who desires

निष्किञ्चना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।

कामैरनालब्धधियो जुषन्ति यत् तन्नैरपेक्ष्यं न विदुः सुखं मम ॥17॥

बाध्यमानोऽपि मद्भुक्तो विषयैरजितेन्द्रियः ।

प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥18॥

यथाग्निः सुसमृद्धाग्निः करोत्येधांसि भस्मसात् ।

तथा मद्भिषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥19॥

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोजिता 20॥

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् ।

भक्तिः पुनाति मन्निष्ठा श्रवणकानपि सम्भवात् 21॥

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।

मद्भुक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥22॥

कथं विना रोमहर्षं द्रवता चेतसा विना ।

विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः ॥

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।

विलज्ज उद्गायति नृत्यते च मद्भुक्तियुक्तो भुवनं पुनाति ॥24॥

यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम् ।

आत्मा च कर्मानुशयं विधूय मद्भुक्तियोगेन भजत्यथो माम् ॥25॥

nothing, who is always tranquil and who has enmity to none, in order that all the worlds within Me may get purified by the dust of his feet. 17. None else—including aspirants for Moksha—can experience that state of Desireless Bliss attainable by those devotees who have no wealth except Myself, who have deep attachment for Me, who have universal love for all beings, and whose minds are free from the stain of lust.

18. Though a devotee of Mine might be under the domination of the senses at the start of his spiritual life, with the gradual growth of devotion, he is able to overcome them. 19. Just as a flaming fire reduces all fuel to ashes, so does devotion to Me destroy all sins obstructing its development. 20. O Uddhava! Neither Yoga, nor philosophy, nor Karma, nor Vedic study, nor austerity, nor renunciation attracts Me as intense Bhakti does. 21. I, the very soul and the dearest love of all holy men, can be attained through intense faith and unswerving and wholehearted devotion to Me. Steady and deep-rooted devotion to Me purifies and elevates even a man of ignoble birth in societies

given to unclean ways of life. 22. Any Dharma (religion or moral discipline), though it may be inculcating practice of truthfulness, compassion, learning, austerity etc., fails to purify a mind that has no place in it for the cultivation of devotion to Me.

23. Where is Bhakti without the liquefaction of mind expressed though horripilation all over and the flow of tears of joy from the eyes? And without this kind of intense devotion, how can a total purification of one's being be effected? 24. He whose words falter due to excess of joy, whose heart melts due to the tenderness of love, who weeps from the grief of separation from Me, who now and then loudly laughs at the thought of the mysterious workings of My Maya; who sings and dances in joy without any inhibition thinking of My play in creation and as Incarnations—a devotee exhibiting such characteristics of love verily purifies the worlds. 25. Just as gold regains its natural brilliance on its impurities being removed by subjection to heat treatment, so too, through Bhakti, a Jiva is able to overcome all impurities

यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।

तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥26॥

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते । मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥27॥

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् । हित्वा मयि समाधत्स्व मनो मद्भावभावितम् 28॥

स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मवान् । क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥29॥

न तथास्य भवेत् क्लेशो बन्धश्चान्यप्रसङ्गतः । योषित्सङ्गाद् यथा पुंसो यथा तत्सङ्गिसङ्गतः 30॥

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥31॥

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम् । हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥32॥

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्निजितेन्द्रियः ॥33॥

हृद्यविच्छिन्नमोङ्कारं घण्टानादं बिसोर्णवत् । प्राणेनोदीर्य तत्राथ पुनः संवेशयेत् स्वरम् ॥34॥

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशकृत्वस्त्रिषवणं मांसादवर्गं जितानिलः ॥35॥

and attain to Me. 26. As the mind becomes more purified by the discipline of hearing the holy accounts of My deeds and excellences, it becomes more and more capable of understanding the very subtle truth of the Atman, just as the acuteness of eyesight to see subtle things is enhanced by the application of collyrium made of powerful medicinal herbs.

27. The mind of a man who always thinks of sense objects becomes attached to such objects, while the mind that thinks of Me gets dissolved in Me. 28. Therefore concentrate on Me, your mind purified by the practice of devotion to Me, abandoning all thoughts which are on a par with the contents of dreams and reveries. 29. Abandoning objects exciting the sexual passion and persons who indulge in them, let a man sit indrawn and resolute, in a place pleasing and secluded, and meditate on Me without lethargy. 30. Nothing can make a man so spiritually bankrupt and wretched as sexual association with women and with persons addicted to such association can.

The Practice of Meditation (31-46)

Uddhava said: 31. O *Lotus-eyed one! You ought to tell me how a spiritual aspirant should meditate on Thee—in what form and with what attributes he should meditate.

The worshipful Lord said: 32-33. Seated on a seat not too elevated nor too low, with body straight and hand in the lap, eyes half-closed and appearing to gaze at the nose, one should purify the path by which the Prana is functioning by the practice of Pranayama with three stages of inhaling (Pūraka), retaining (Kumbhaka) and exhaling (Rechaka). After doing it first in the above order, it may be done also in the reverse order from the right to the left nostril. One must exercise control over the senses also. 34. Like a fine thread of lotus stalk and like a continuous peel of a bell, the Mystic Sound Om (Omkaṛa) is extending from the Mula-dhara up. By the regulation of the Prana, this Mystic Sound should be raised to the heart and made clearly manifest there. (Such a Pranayama with a meditative content is called Sagarbhā.) 35. In this way Pranayama with Pranava (Omkaṛa) should be practised ten times during the

हृत्पुण्डरीकमन्तःस्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सर्कणिकम् ॥36॥
 कर्णिकायां न्यसेत् सूर्यसोमानीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥37॥
 समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम् ॥38॥
 समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् । हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम् ॥39॥
 शङ्खचक्रगदापद्मवनमालाविभूषितम् । नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥40॥
 द्युमत्किरीटकटकटिसूत्राङ्गदायुतम् । सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ।

सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥41॥

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः । बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥42॥
 तत् सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत् । नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेन्मुखम् ॥43॥
 तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् । तच्च त्यक्त्वा मदारोहो न किञ्चिदपि चिन्तयेत् ॥44॥
 एवं समाहितमतिर्ममेवात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥45॥
 ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः । संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥46॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्दशोऽध्यायः ॥14॥

three Sandhyas—morning, noon and evening. By practising like that for a month sufficient control over breath is gained.

36-37. The aspirant should meditate on the lotus of the heart which has been drooping on its stalk with its tip down, as now blooming upward with eight petals and a pericarp in the centre. In the pericarp meditate on the sun, moon and fire as arranged one over the other. In the middle of the fire, let My form, so auspicious for meditation, be invoked. 38-39. Let the form be meditated upon with the following features: Having well-proportioned limbs, extremely calm and tranquil and beautiful; with four long and well-formed arms; set with a neck well-proportioned and handsome; with shining cheeks, illumined by a charming smile; bedecked with fish-marked pendants on well-matched ears; wearing a gold-coloured cloth; blue like a rain cloud; and as the habitat of Sṛī and Srivatsa; 40. Also as equipped with conch, discus, mace and play-lotus, and decorated with a wreath of wild flowers; and with shining anklets on the feet and the resplendent jewel Kaustubha on the neck; 41.

Shining with diadem, wristlets, girdle and arm-lets, lovely in every limb, heart-bewitching and with eyes radiating peace and joy. 42. The resolute aspirant should withdraw the senses from their objects, into the mind, and the mind, directed by its controller, the Buddhi, should be made to dwell on My complete form with all its parts. 43. The mind that is thus made to dwell on the total form must next be made to concentrate exclusively on one limb or part, preferably on the face illumined by a smile. When the mind is fixed there, there is no need to think of the rest of the form. 44. When the mind has thus got one-pointedness, it can dwell on Me as the unrelated and absolute Being without any other thought. 45. One who has thus ingathered and concentrated his mind will see Me, the Supreme Self (Paramatman) in the Self, and the Self in that Supreme Self without a difference, as when a minute point of light has merged in a very luminous light. 46. For, a Yogi, who strives assiduously to practise meditation, will soon overcome the erroneous view of the absolute distinction between the seer, the seen and the act of seeing.

अथ पञ्चदशोऽध्यायः

श्रीभगवानुवाच

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः । मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥ 1॥

उद्धव उवाच

कया धारणया कास्वित् कथंस्वित् सिद्धिरच्युत । कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥ 2॥

श्रीभगवानुवाच

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः । तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥ 3॥

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥ 4॥

गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति । एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥ 5॥

अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् । मनोजवः कामरूपं परकायप्रवेशनम् ॥ 6॥

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् । यथासङ्कल्पसंसिद्धिराज्ञाप्रतिहतागतिः ॥ 7॥

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता । अग्न्यर्काम्बुविषादीनां प्रतिष्ठम्भोऽपराजयः ॥ 8॥

Skandha XI : Chapter 15

SIDDHIS OR POWERS

Primary and secondary Siddhis (1-8)

The worshipful Lord said: 1. To the Yogi who has thus conquered the senses, controlled the vital forces, attained steadiness of mind, and concentrated it on Me, many psychic powers accrue.

Uddhava said: 2. O Achyuta! What type of concentration brings on what type of psychic power? How are they obtained? How many are they in number? Be pleased to tell me about this. For, Thou art the one who bestows these powers on Yogis.

The worshipful Lord said: 3. Experts in Yoga say that there are eighteen types of psychic powers and eighteen types of concentration for attaining the same. Of these eight are generated from Me, while the other ten arise from the dominance of the Sattva aspect of Prakriti. 4-5. Becoming very small (Anima), becoming very big (Mahima), and becoming weightless (Laghima)—these three pertain to the body. The identification of the various senses with their presiding deities and

thereby gaining the capacity to enjoy objects through the senses of any other being is called Prāpti or attainment. The fifth is Prākāmya which consists in the capacity to have intuitive enlightenment of any object in this world or in others. The sixth Īsita is the power to control and direct objects in Nature and the will of others. The seventh Vasita gives a man the power to remain detached and unaffected while tenanting a body and contacting objects of the senses. The eighth is the attainment to the highest limit of what one wants to achieve. All these eight powers are innate to Me.

6-7. The other Siddhis referred to are: to be free from hunger and thirst; seeing and hearing things at a distance; travelling at the speed of the mind; assuming any form one likes; entering into and assuming another body; to die only at will; witnessing the sports of celestials; attaining anything according to one's desire; and unobstructed movement anywhere. 8. Besides these there are five other

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः ।
 भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः ।
 महत्यात्मन्मयि परे यथासंस्थं मनो दधत् ।
 परमाणुमये चित्तं भूतानां मयि रञ्जयन् ।
 धारयन् मय्यहंतत्वे मनो वैकारिकेऽखिलम् ।
 महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् ।
 विष्णौ त्र्यधीश्वरे चित्तं धारयेत् कालविग्रहे ।
 नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते ।
 निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः ।
 श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि ।

subsidiary powers spoken of. These are: power to understand the past, present and future; capacity to endure heat and cold and other pairs of opposites; reading the minds of others; overcoming the effects of fire, sun, light, water and poisons; and invincibility.

Means to acquire Siddhis (9-30)

9. The above is a brief description of the powers attainable by Yoga. Now hear from Me what type of concentration leads to what type of Siddhi, and how they are attained. 10. Concentrating on the Bhūta-sūkshmas or Tanmatras (subtle aspects of the elements) as enlivened by Me, the mind gets to the rarefied state of these subtle elements. Such a meditator on Tanmatra obtains the power of making the body very small. 11. The Siddhi called Mahima (to grow big in size) is obtained by concentrating on the Mahattattva with Me as indweller. Meditating on Me as the indweller of any of the Bhutas will help one attain to the vastness of these Bhutas. 12. One who concentrates the mind on Me as one with a Paramānu (the subtlest atom) of any of the elements will attain to the lightness of a unit of space measured by a Paramānu or the smallest particle of time. 13. Concentrating on Me with the adjunct of Sattvika aspect of

यथा धारणया या स्याद् यथा वा स्यान्निबोध मे 9॥
 अणिमानमवाप्नोति तन्मात्रोपासको मम ॥10॥
 महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥11॥
 कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥12॥
 सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मताः 13॥
 प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥14॥
 स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥15॥
 मनो मय्यादधद् योगी मद्धर्मा वशितामियात् ॥16॥
 परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥17॥
 धारयञ्छ्वेततां याति षडूर्मिरहितो नरः ॥18॥

I-sense (Ahamkara), the Yogi will get the power called Prāpti, which will enable him to identify himself with the sense of any creature and control them. 14. If one meditates on Me as Sūtratman, the pervading spirit, as the energy working through everything, he will get My most superior manifesting power through the adjunct of Sūtratman, called Prākāmya, whereby even distant objects shine clear in one's vision. 15. Concentrating on Me, Vishnu, the all-pervading, as the master of the three Gunas and as manifested in the form of Time, one will obtain the power called Isitva, which gives the capacity to control and direct the body and soul of all beings. 16. Concentrating on Me, Narayana, who is denoted by the expression Bhagavan or the possessor of the sixfold divine majesties, and also called Turiya or the Fourth who transcends the three aspects of Virat, Hiranyagarbha and the First Cause, the Yogi obtains the power called Vasitā, which keeps one unaffected and unperturbed like Myself under all conditions. 17. An aspirant who concentrates his purified mind on Me as the Brahman transcending the Gunas of Prakriti (Nirguna) will attain that Supreme Bliss (Paramananda), which is the consummation of all desires.

18. He who meditates on Me as Anirud-

मय्याकाशात्मनि प्राणे मनसा घोषमुद्बहन् ।
 चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि ।
 मनो मयि सुसंयोज्य देहं तदनु वायुना ।
 यदा मन उपादाय यद् यद् रूपं बुभूषति ।
 परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् ।
 पाण्ड्याऽऽपीड्य गुद प्राणं हृदुरःकण्ठमूर्धसु ।
 विहरिष्यन् सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् ।
 यथा सङ्कल्पयेद् बुद्ध्या यदा वा मत्परः पुमान् ।
 यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।
 मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।
 अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः ।

dha the Lord of the White Continent, who is of unsullied purity and of the essence of Dharma, will attain to the state of Whiteness, which consists in freedom from sorrow, delusion and the other six evils of the life of Samsara. 19. By meditating on Me as the Prana (vital energy) enveloping everything like the Akasa (sky), one will hear all sounds manifesting in Akasa irrespective of distance. 20. By meditating on Me at the junction where the eyesight is made to unite with the sun, one obtains extreme subtlety of perception, enabling one to see anything, however small or however far. 21. By uniting the body and the mind along with the Prana accompanying them, with Me in meditation, one attains the power of physically reaching any place that the mind reaches. 22. By the power obtained by meditation on Me, the Yogi can assume any form he likes by impressing that form on the mind-stuff. 23. A Siddha (one with psychic power) who desires to enter another body should first mentally think of himself as being in that body. Then his subtle body comes out, merges with the air and as breath enters into the other body, as a bee transits from one flower to another.

24. Pressing the anus with the heel, the

तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥19॥
 मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक् ॥20॥
 मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥21॥
 तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः ॥22॥
 पिण्डं हित्वा विशेत् प्राणो वायुभूतः षडङ्घ्रिवत् ॥23॥
 आरूप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥24॥
 विमानेनोपतिष्ठन्ति सत्त्ववृत्तीः सुरस्त्रियः ॥25॥
 मयि सत्ये मनोयुञ्जंस्तथा तत् समुपाश्रनुते ॥26॥
 कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥27॥
 तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥28॥
 मद्योगश्रान्तचित्तस्य यादसामुदकं यथा ॥29॥

subtle body or the Linga-sarira constituting the adjunct of the Atman, should be raised to the heart, chest, neck and crown of the head, stage by stage. Then passing out through the aperture at the crown called Brahmarandhra, the body must be abandoned, and unity with Brahman attained. 25. Those who desire to sport in heavenly gardens, should meditate on Suddhasattva, the undiluted divine substance. Then divine damsels who are formed of Sattva will arrive in celestial vehicles and attend on him.

26. When an aspirant, who is completely resigned to Me and dependent on Me, fixes his mind on Me, the truth-willed, with any particular wish, that wish shall be instantly fulfilled. 27. He who has become absorbed in Me, the Lord and Master of all, the eternally free Being, will not meet with obstruction anywhere. His resolves and commands will be accomplished just like Mine. 28. He whose nature has become purified by Bhakti and who knows the art of concentration can gain knowledge past, present and future, including his own births and deaths in different bodies. 29. The Yoga-infilled body of a contemplative practising meditation sedulously will not be endangered by fire, just as aquatic creatures are not adversely

मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः । ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥30॥
 उपासकस्य मामेवं योगधारणया मुनेः । सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥31॥
 जितेन्द्रियस्य दान्तस्य जितश्लासात्मनो मुनेः । मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥32॥
 अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम् । मया सम्पद्यमानस्य कालक्षपणहेतवः ॥33॥
 जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः । योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत् ॥34॥
 सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः । अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥35॥
 अहमात्माऽऽन्तरो बाह्योऽनावृतः सर्वदेहिनाम् । यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चदशोऽध्यायः ॥15॥

affected by water. 30. One who meditates on My divine manifestations having all My embellishments like Srivatsa mark, conch and discus, besides other paraphernalia like flag-staff, ceremonial-umbrella and chowries, will never meet with defeat.

Siddhi, an Obstacle (31-36)

31. Thus those who practise adoration of Me according to the discipline of concentration described above, will attain all the powers mentioned earlier without much difficulty. 32. For a Yogi who has controlled the senses and the mind, who has the mastery of the Prana, and who knows to concentrate on Me, what Siddhi is there that is unattainable? 33. Great men, however, say that these Siddhis are obstacles in the way of a spiritual aspirant. For one who practises the highest Yoga

and aspires to reach Me, they cause delay. (For, so long as one's mind is involved in these, one's spiritual life gets into a stalemate.)

34. All the Siddhis that are found to accrue by birth, drugs, austerity, Mantras etc., can be had by the practice of the Yoga described before. But these others enumerated cannot yield what is attained through Yoga alone. 35. I, the Almighty, am the source and master of all Siddhis. I am also the source and protector of Sāṅkhya, Yoga, Dharma and Brahman-knowledge. 36. I am the indwelling Self in all beings without in any way being limited by the bodies of beings. I am the transcendent too. Just as the Bhutas or the elements are within and without the objects that have come out of them, so am I both within and without, transcending all limitation.

अथ षोडशोऽध्यायः

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥ 1॥

Skandha XI : Chapter 16

MANIFESTATIONS OF DIVINE GLORY

Uddhava said: 1. Thou art verily the Brahman Supreme without any limiting

adjuncts, without a beginning and an end. Thou art also the cause of the birth, life,

उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः । उपासते त्वां भगवन् याथातथ्येन ब्राह्मणाः ॥ 2॥
 येषु येषु च भावेषु भक्त्या त्वां परमर्षयः । उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥ 3॥
 गूढश्ररसि भूतात्मा भूतानां भूतभावन । न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥ 4॥
 याः काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ।
 ता मह्यमाख्याह्यनुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपद्मम् ॥ 5॥

श्रीभगवानुवाच

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर । युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥ 6॥
 ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम् । ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिकः ॥ 7॥
 स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः । अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥ 8॥
 अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः । अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥ 9॥
 अहं गतिर्गतिमतां कालः कलयतामहम् । गुणानां चाप्यहं साम्यं गुणिन्यौत्पत्तिको गुणः ॥ 10॥
 गुणिनामप्यहं सूत्रं महतां च महानहम् । सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः ॥ 11॥
 हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत । अक्षराणामकारोऽस्मि पदानिच्छन्दसामहम् ॥ 12॥

preservation and death of all entities that are of the nature of effects. 2. The knowers of the Veda see and worship Thee in all that is high and low. This is beyond the understanding of impure and immature minds. 3. Deign to speak to Me of all those aspects in which the great Rishis adore Thee and attain to perfection. 4. O Creator! Thou, the all-pervading one, movest in all beings, unseen and unclear. Because of the clouding of their vision by Thee, they do not see Thee, the seer of everything. 5. O Thou rich in divine attributes! Deign to tell me of whatever there are on the earth, in the heaven, or in Rasātala occurring as Thy far-famed glorious manifestations, which are specially fortified by Thy power. My salutations to Thy holy feet, the seat of all sanctity!

The Lord said: 6. O Uddhava! You are a clever questioner! This very question was put to Me at the battlefield of Kurukshetra by Arjuna where he had stationed himself in readiness to meet his enemies in battle. 7. Thinking that the slaughter of one's own kith and kin in battle for the sake of a kingdom is sinful, he

wanted to withdraw from battle. For, he was dominated by the ordinary ignorant man's idea, 'I am the killer, he is the killed.' 8. When I restored that hero's balance of mind by rational instructions, he put Me in that battlefield the same question you have now raised. (I shall now give you the same answer.)

9. O Uddhava! I am the Atman (the Essence), the well-wisher, and the master of all beings. I am the All-formed, and I am simultaneously the one from whom all creations spring, by whom all beings are sustained and in whom they all dissolve. 10. I am the power of movement in all moving creatures; I am Time among all forces that attract all; among Gunas I am Sattva; and among the virtuous I am their natural virtue. 11. Of all the products of the Gunas, I am the Sūtratman, the Spirit that runs as a thread through all; and of all-comprehending entities, I am the Mahattattva, the primeval category from which all things have evolved. Of subtle entities, I am the Jiva; and of the unconquerable ones, I am the mind. 12. Among the propagators of the Veda, I am Hiranyagarbha (Brahma). Among Man-

इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाद् ।
 ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः ।
 सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्रिणाम् ।
 मां विद्ध्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम् ।
 ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम् ।
 उच्चैःश्रवास्तुरङ्गाणां धातूनामस्मि कान्वनम् ।
 नागेन्द्राणामनन्तोऽहं मृगेन्द्रः शृङ्गिदंष्ट्रिणाम् ।
 तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् ।
 धिष्ण्यानामस्म्यहं मेरुर्गहनानां हिमालयः ।
 पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पतिः ।
 यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामर्विहसनम् ।
 योगानामात्मसंरोधो मन्त्रोऽस्मि विजिगीषताम् ।

आदित्यानामहं विष्णू रुद्राणां नीललोहितः ॥13॥
 देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥14॥
 प्रजापतीनां दक्षोऽहं पितृणामहमर्यमा ॥15॥
 सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥16॥
 तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥17॥
 यमः संयमतां चाहं सर्पाणामस्मि वासुकिः ॥18॥
 आश्रमाणामहं तुर्यो वर्णानां प्रथमोऽनघ ॥19॥
 आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम् ॥20॥
 वनस्पतीनामश्वत्थ ओषधीनामहं यवः ॥21॥
 स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः ॥22॥
 वाय्वग्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचिः ॥23॥
 आन्वीक्षिकी कौशलानां विकल्पः ख्यातिवादिनाम् ।

tras, I am the sound symbol 'OM' which combines in itself the three sound particles, *a*, *u* and *m*. Among letters I am the letter *a*; and among Vedic metres, Gayatri. 13. Among Devas I am Indra; and among the eight Vasus I am Agni (the fire-deity), the transmitter of sacrificial offerings. Among the Adityas I am Vishnu; and among Rudras I am Nilalohita, the blue-throated one. 14. Among Brahmarshis, I am Bhrigu; among Rajarshis (royal sages), I am Manu; among celestial sages, I am Narada; and among cows, I am Kāmadhenu. 15. Among the Master Siddhas (adepts) I am Kapila; among the birds, Garuda; among the Prajapatis, Daksha; and among Pitris (Manes), Aryama. 16. Know, O Uddhava, that I am Prahlada among Daityas; Soma their king among the stars and the planets; and Kubera their ruler among the Rakshas and the Yakshas. 17. Among the great elephants I am Airavata; among dwellers of the water, Varuna their lord; among the hot and brilliant bodies, the sun; and among men, the king. 18. Know Me to be Uchchaisravas among horses; gold among metals; Yama among disciplinarians; and Vāsuki among serpents. 19. Among the

great Nāgas I am Ananta; among animals having horns and fangs, their king the lion. Among the various stations of life, I am the Sannyasa, and among Varnas, the Brahmana. 20. I am Ganga among the holy rivers and the ocean among lakes; among the weapons, I am the bow, and among wielders of the bow, Parameswara, the destroyer of the Tripuras. 21. Among places providing residence, I am Meru, and among the regions difficult of access, I am the Himalaya. Among trees, I am Aswattha and barley among cereals. 22. I am Vasishtha among priests and Brihaspati among the knowers of the meaning of the Vedas. Among generals I am Skanda, and among workers for righteousness, Brahma. 23. Among sacrifices I am the sacrifice of Japa, and among vows, the vow of non-injury. Among purifying agents, I am the purifier in the shape of air, fire, sun, water and the words of holy men. 24. In ways of spiritual communion, I am Samadhi; in those who aspire for victory I am policy based on proper deliberation; among methods of investigation, I am the discriminative process by which the spirit is differentiated from matter; and among the theoreticians on the

स्त्रीणां तु शतरूपाहं पुंसां स्वायम्भुवो मनुः ।
 धर्माणामस्मि संन्यासः क्षेमाणामबहिर्भितिः ।
 संवत्सरोऽस्म्यनिमिषामृतानां मधुमाधवौ ।
 अहं युगानां च कृतं धीराणां देवलोऽसितः ।
 वासुदेवो भगवतां त्वं तु भागवतेष्वहम् ।
 रत्नानां पद्मरागोऽस्मि पद्मकोशः सुपेशसाम् ।
 व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः ।
 ओजः सहो बलवतां कर्माहं विद्धि सात्त्वताम् ।
 विश्वावसुः पूर्वचित्तिर्गन्धर्वाप्सरसामहम् ।
 अपां रसश्च परमस्तेजिष्ठानां विभावसुः ।
 ब्रह्मण्यानां बलिरहं वीराणामहमर्जुनः ।
 गत्युक्त्युत्सर्गोपादानमानन्दस्पर्शलक्षणम् ।

नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम् ॥25॥
 गुह्यानां सूनृतं मौनं मिथुनानामजस्त्वहम् ॥26॥
 मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् ॥27॥
 द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् ॥
 किंपुरुषाणां हनुमान् विद्याधराणां सुदर्शनः ॥29॥
 कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःष्वहम् ॥30॥
 तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥31॥
 सात्त्वतां नवमूर्तीनामादिमूर्तिरहं परा ॥32॥
 भूधराणामहं स्थैर्यं गन्धमात्रमहं भुवः ॥33॥
 प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः परः ॥34॥
 भूतानां स्थितिरुत्पत्तिरहं वै प्रतिसंक्रमः ॥35॥
 आस्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् ॥36॥

problem of truth and illusion, I am their persisting differences. 25. Among women, I am Satarūpa; among men, Swāyam-bhuva; among Munis, Narayana; and among celibates, Sanatkumara. 26. Among the virtuous ways of life, I am Sannyasa; among the means of happiness, I am the capacity to make the mind inward-going. Among the means of keeping secrets, I am silence and sweet and careful speech. Among the couples of men and women, I am Brahma who was the first to assume the forms of both. 27. Among the winkless and the vigilant I am the year; among the seasons, the spring; among the months, the Mārga-sīrsha; and among the constellations, the Abhijit. 28. Among Yugas I am Krita Yuga; among the wise and firm-minded I am Asita and Devala. Among the editors (Vyasa), I am Dvaipāyana who rearranged the Vedas, and among the farsighted I am the Rishi Sukra. 29. Among those who deserve the appellation of Bhagavan, I am Vāsudeva, and among those to be called Bhāgavatas (devotees), I am yourself. Among Kimpurushas I am Hanuman; and among Vidyādharas, Sudarsana. 30. Among precious jewels, I

am the ruby (Padmarāga); among the beautiful objects, the lotus; among various kinds of grass, Kusa; and among materials for offering in Yajnas, the cow's ghee. 31. I am the wealth of the industrious. I am the deceit of the deceitful gambler; I am the fortitude of the forbearing; and I am the power of the powerful. 32. I am the vigour and sustaining power of the strong; I am the rites which the pious perform; and I am the first of the nine forms of the Deity that Vaishnavas worship—Vāsudeva, Sankarshana, Pradyumna, Aniruddha, Narayana, Hayagrīva, Varāha, Narasimha and Vāmana. 33. Among Gandharvas I am Visvāvasu; and among Apsaras, Pūrvachitti. I am the firmness of mountains and the subtle fragrance of the earth. 34. I am the sweet taste of water. Among the heat-producing agents I am fire. I am the shine of the sun, moon and the stars, and I am the unmodified sound of Akasa. 35. Among those who revere holy men I am Bali; among heroes I am Arjuna; and I am the origin, sustentation and dissolution of all beings. 36. I am the functioning of the five organs of action—walking, speech, evacuation, holding and sexual inter-

पृथिवी वायुराकाश आपो ज्योतिरहं महान् ।
अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः ।

विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ॥37॥
मयेश्वरेण जीवेन गुणेन गुणिना विना ।

सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥38॥

संख्यानं परमाणूनां कालेन क्रियते मया ।
तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः ।
एतास्ते कीर्तिताः सर्वा सङ्क्षेपेण विभूतयः ।
वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च ।
यो वै वाङ्मनसी सम्यगसंयच्छन् धिया यतिः ।
तस्मान्मनोवचःप्राणान् नियच्छेन्मत्परायणः ।

न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥39॥
वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेऽशकः ॥40॥
मनोविकारा एवैते यथा वाचाभिधीयते ॥41॥
आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥42॥
तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत् ॥43॥
मद्भक्तियुक्तया बुद्ध्या ततः परिसमाप्यते ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षोडशोऽध्यायः ॥16॥

course—, and also of the functioning of the five organs of knowledge—touch, sight, taste, hearing and smell. I am in all the senses the power that enables them to grasp their objects. 37-38. The seven categories consisting of subtle aspects (Tanmātras) of the five elements, the earth, air, sky, fire and water, as also the I-sense and the Mahattattva; the sixteen categories including the five gross elements and the eleven Indriyas (sense faculties); and also the Jiva, the Avyakta (the unmodified Prakriti), the three Gunas and the Supreme Being—all these categories, their enumeration, their understanding and the determination of their true nature—all these I am. There is no existence other than Me, the all-inclusive and the all-pervading Being, who am Iswara and the Jiva, the substance and the attribute. 39. It may be possible for Me to count the total number of the primary atoms in the course of a vast period of time. But even I cannot exhaustively count and estimate My powers and glories; for out of them crores and crores of world systems

are always originating, thus setting no limits to them. 40. Know that a part of Myself is present wherever you notice extraordinary manifestations of powers, prosperity, fame, lordliness, modesty, renunciation, attractiveness, luck, courage, endurance and knowledge. 41. I have in brief described to you My glories. They are only mental conceptions clothed in words to help man direct his mind to the Supreme Being. (Beyond that do not attach more importance to these.) 42. Control the speech, control the mind, control the vital energies, control the senses, and control the lower self by the higher self—if this is achieved, there is no more involvement in Samsara. 43. If a Sannyasin fails to control his speech and his mind, the effects of his spiritual striving by means of vows, austerities and acts of charity will all leak out like water kept in an unbaked pot. 44. Therefore one who has resigned himself to Me should control his speech, mind and Prana with his understanding soaked in devotion to Me. That will lead him to life's fulfilment.

अथ सप्तदशोऽध्यायः

उद्धव उवाच

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भुक्तिलक्षणः । वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥ 1॥
 यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् । स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि ॥ 2॥
 पुरा किल महाबाहो धर्मं परमकं प्रभो । यत्तेन हंसरूपेण ब्रह्मणेऽभ्यास्य माधव ॥ 3॥
 स इदानीं सुमहता कालेनामित्रकर्शन । न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥ 4॥
 वक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि । सभायामपि वैरिञ्च्यां यत्र मूर्तिधराः कलाः ॥ 5॥
 कर्त्रावित्रा प्रवक्त्रा च भवता मधुसूदन । त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥ 6॥
 तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भुक्तिलक्षणः । यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥ 7॥

श्रीशुक उवाच

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान् हरिः । प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥ 8॥

श्रीभगवानुवाच

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम् । वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥ 9॥
 आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः । कृतकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः ॥ 10॥

Skandha XI : Chapter 17

VARNASHRAMA: BRAHMACHARIN AND GRIHASTHA

How to augment Devotion (1-7)

Uddhava said: 1-2. In ancient times Thou hadst given Thy teaching on Swadharma, the way of life by following which persons included in the four Varnas and Ashramas as well as others can attain devotion to Thee. It behoves Thee, O lotus-eyed one, to tell me how Bhakti is generated by such actions known as Swadharma. 3-4. True, in ages past, in Thy incarnation as the Swan, Thou, O Madhava, Thou Lord of all, didst reveal to Brahma this Dharma, which is a pathway to salvation. The passage of time has however dimmed it in the minds of men. 5. O Achyuta! Even in the assembly of Brahma, where all the arts and sciences are present in embodied forms to present their teachings, Thou art the only one competent authority to expound, put into practice and protect Dharma. 6. O Madhusudana! When Thou, who art the promul-

gator, the protector and the teacher of Dharma, hast left the world at the close of Thy divine play as the Incarnate, who will be there to revive this Dharma when it is lost by disuse? 7. So, O knower of the Dharma in all its aspects! deign to speak to me about the Dharma that will augment devotion to Thee, to whom this Dharma is ordained, and how they are to practise it.

Varnas: Their Characteristics (8-20)

Sri Suka said: 8. Being thus questioned by His servant, Sri Hari expounded the Dharma as follows with great joy for the benefit of all mankind.

The worshipful Lord said: 9. O Uddhava! Your question pertaining to Dharma will be very beneficial to the followers of Varnashrama Dharma as also to other righteous men, as it will help to promote their spiritual evolution. 10. In the first Krita Yuga after the

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् ।
 त्रेतामुखे महाभाग प्राणान्मे हृदयात्प्रययौ ।
 विप्रक्षत्रियविदूशूद्रा मुखबाहूरुपादजाः ।
 गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।
 वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः ।
 श्रमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् ।
 तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः ।
 आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् ।
 शुश्रूषणं द्विजगवां देवानां चाप्यमायया ।
 अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः ।
 अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।

beginning of the Kalpa, there was only one Varna known as Hamsa. That Yuga was called Krita, because all men then were naturally Kritakrityas—self-fulfilled and perfect. 11. In that primeval age the Veda was Pranava (Om-kara) alone, and I was manifested as Dharma having its four aspects intact. The worshippers then were pure and sinless, and their worship took the form of meditation. 12. In the Tretā Yuga the Veda emerged from My heart with Prana as the medium. Thus I appeared as the Yajna with its three divisions represented by three priestly functionaries—Hotā, Adhvaryu and Udgātā. 13. From the face, hands, thighs and feet of the Virat-purusha, who is Myself in My cosmic form, were born the four Varnas, the Brahmana, Kshatriya, Vaisya and Sudra respectively. They have their specific duties naturally laid down for them. 14. The Ashrama of the householders sprang from My hip; of the Brahmacharin from My heart, of the hermit (Vanaprastha) from My chest, and of the Sannyasin from My head. 15. The nature of the members of the Varnas and the Ashramas was determined by the place of their origin in the Virat. Those who were born of the higher regions were endowed with nobler nature and those

उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥11॥
 विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मुखः ॥12॥
 वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥13॥
 वक्षः स्थानाद् वने वासो न्यासः शीर्षणि संस्थितः 14
 आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥15॥
 मद्भुक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥16॥
 स्थैर्यं ब्रह्मण्यतैश्चर्यं क्षत्रप्रकृतयस्त्विमाः ॥17॥
 अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥18॥
 तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः ॥19॥
 कामः क्रोधश्च तर्षश्च स्वभावोऽन्तेवसायिनाम् 20॥
 भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥21॥

who originated from lower parts were of lower nature. 16. Those of Brahmanical nature are characterised by control of mind, control of the senses, purity internal and external, contemplativeness, contentment, forbearance, integrity, devotion to Me, kindness and truthfulness. 17. Impressiveness, strength, self-control, courage, endurance, generosity, enterprise, firmness, reverence for holy men, commanding power—these are the inborn characteristics of a Kshatriya. 18. Faith in God and the Veda, charity, absence of arrogance, service of holy men, insatiable acquisitiveness—these are the natural traits of a Vaisya. 19. The spirit of sincere service of all, the Devas, holy men and the other Varnas, the cows etc., satisfaction with what he receives for his services—these are the inborn traits of a Sudra. 20. Impurity, duplicity, thieving, lack of belief in God and the Veda, wanton quarrelsomeness, lust, anger, and greed are the characteristics of people outside the Varnashrama discipline.

Brahmacharin's Duties (21-30)

21. It is the common Dharma of persons belonging to all Varnas to be free from cruelty, dishonesty, thieving, lust, anger and greed as also to do what is good and

द्वितीयं प्राप्यानुपूर्व्यज्जन्मोपनयनं द्विजः ।
 मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ।
 स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः ।
 रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम् ।
 अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुराञ्छुचिः ।
 आचार्यं मां विजानीयान्नावमन्येत कर्हचित् ।
 साय प्रातरुपानीय भैक्ष्यं तस्मै निवेदयेत् ।
 शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ।
 एवंवृत्तो गुरुकुले वसेद् भोगविर्वर्जितः ।
 यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् ।

pleasing to all creatures. 22. (Brahmacharins are of two classes—Upakurvanas and Naishthikas. The duties of the former are as follows:) A Dvija, or a member of the first three Varnas, should have undergone all the earlier pre-natal and post-natal purificatory rites and attained to his second birth with the Upanayana, or investiture with the sacred thread, which makes one eligible for Vedic study and rites. He should then live in the household of the Guru a highly disciplined life, studying the Vedas from him, whenever the teacher calls him for instruction. 23. Dressed in deer skin, wearing a grass girdle and a sacred thread, having matted locks, holding in hand a staff, strung beads for Japa, and a water pot and some Kusa grass, a Brahmacharin should live without bestowing much attention on his physical appearance, dress, fashions and personal comforts. 24. He should observe silence at the times of bath, food, evacuation, sacrificial rites and making Japa. He should not pare his nails or shave off his hair, including those under the arm pits and the private parts. 25. A student who has taken the vow of a Brahmacharin should never consciously allow the ejaculation of his semen to take place. If it should take place naturally by itself, he should bathe, perform Pranayama, and

वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहतः ॥22॥
 जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान् दधत् ॥23॥
 नच्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥24॥
 अवकीर्णोऽवगाह्याप्सु यतासुस्त्रिपदीं जपेत् ॥25॥
 समाहित उपासीत सन्ध्ये च यतवाग् जपन् ॥26॥
 न मर्त्यबुद्ध्यासूयेत—सर्वदेवमयो गुरुः ॥27॥
 यच्चान्यदप्यनुज्ञातमुपयुञ्जीत संयतः ॥28॥
 यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥29॥
 विद्या समाप्यते यावद् बिभ्रद् व्रतमखण्डितम् ॥30॥
 गुरवे विन्यसेद् देहं स्वाध्यायार्थं बृहद्व्रतः ॥31॥

utter the Gayatri Mantra. 26. Observing purity of body and mind and bestowing deep attention, he should do service to the fire, sun, teacher, cow, holy men, elders, old people, Devas etc. At sunrise and sunset he should sit in silence and repeat the Gayatri. 27. He should look upon the Acharya to be Myself, and not as a mere man. One should never insult him or revolt against him. For, the Guru is the embodiment of all divinities. 28. The Brahmacharin should, morning and evening, go about for Bhiksha, and present whatever food material or other things he has collected as offering to the Guru. Restraining his own impulse to eat, he should take only such of those things as the Guru permits him to eat. 29. He should serve the Guru like a servant, going behind him wherever he goes, sleeping near where he sleeps, shampooing his feet when he rests, and standing with joined palms nearby when he sits. 30. Until his education is over, he should live in this way at the Guru's house, avoiding all luxury, following a code of austere disciplines, and observing the vow of celibacy without compromise.

Lifelong Brahmacharin's Duties (31-36)

31. If the Brahmacharin aspires to attain

अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम् ।
 स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् ।
 शौचमाचमनं स्नानं सन्ध्योपासनमार्जवम् ।
 सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन ।
 एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् ।
 अथानन्तरमावेक्ष्यन् यथा जिज्ञासितागमः ।
 गृहं वनं वोपविशेत् प्रव्रजेद् वा द्विजोत्तमः ।
 गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम् ।
 इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् ।

अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः ॥32॥
 प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्त्यजेत् ॥33॥
 तीर्थसेवा जपोऽस्पृश्याभक्ष्यासम्भाष्यवर्जनम् 34॥
 मद्भावः सर्वभूतेषु मनोवाक्कायसंयमः ॥35॥
 मद्भक्तस्तीव्रतपसा दग्धकर्माशियोऽमलः ॥36॥
 गुरवे दक्षिणां दत्त्वा स्नायाद् गुर्वनुमोदितः ॥37॥
 आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्ररेत् ॥38॥
 यवीयसीं तु वयसा तां सबर्णमिनुक्रमात् ॥39॥
 प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥40॥

to Brahmaloaka, he should make his vow of celibacy lifelong, and dedicate himself to the Guru with a view to utilise his whole life for the study of the Veda. Such a lifelong celibate is called a Naishthika Brahmacharin (in contrast to Upakurvanas described earlier). 32. A lifelong Brahmacharin, with his spiritual splendour augmented by Vedic study and a pure life, should meditate on Me as manifesting in the fire, in the Acharya, in himself and in all beings, in an attitude of non-separateness. 33. Excepting the householder, the others should not indulge in sexually motivated behaviour towards women, like viewing, touching, holding homely conversations, joking etc. They should avoid also the sight of animals and birds copulating. 34-35. The Naishthika should, long with members of all other Ashramas, practise the following universal disciplines: cleanliness, sipping water ceremonially (Āchamana), bathing, performing Sandhyā-vandana, being straightforward, visiting holy places, doing Japa, avoiding contacts, food and associations that are degrading, habituating to feel My presence in everyone, and control of mind, speech and action etc. 36. A Naishthika-brahmacharin, who follows this intensely austere way of life, will shine like fire; his mind with all its tendencies will be purified in the fire of

knowledge. He will consequently develop intense devotion to Me.

Brahmana Householder's Duties (37-46)

37. After having studied the Veda with its meaning, one desirous of entering the life of the householder should make adequate parting presents to the learned teacher of the Veda, and with the blessing of the teacher, perform the ceremonial bath of Samāvartana, indicating the conclusion of Vedic study and of the period of Brahmacharya. 38. He is now free to become a householder or a forest-dwelling ascetic (Vānaprastha)—the former, if he seeks enjoyment, and the latter, if he seeks purification of the mind. But if he is an aspirant of the highest order, he can become a Sannyasin directly. According to a person's choice (and fitness), he can pass from one Ashrama to a superior Ashrama. But a devotee of Mine should never do the reverse, nor should he remain without adopting any Ashrama.

39. One who enters the householder's life should marry a girl younger to him in years, unblemished in respect of family traditions and auspiciousness, and well-matched with him in all respects. She must be of his own Varna, and if absolutely necessary, wives from lower Varnas may be married in their succeeding order. 40. Performance of Yajna,

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् ।
 ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते ।
 शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।
 मय्यर्पितात्मा गृह एव तिष्ठन् नातिप्रसक्तः समुपैति शान्तिम् ॥43॥
 समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् ।
 सर्वाः समुद्धरेद् राजा पितेव व्यसनात् प्रजाः ।
 एवंविधो नरपतिर्विमानेनार्कवर्चसा ।
 सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् ।
 वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि ।
 शूद्रवृत्तिं भजेद् वैश्यः शूद्रः कारुकटक्रियाम् ।
 वेदाध्यायस्वधास्वाहाबल्यन्नाद्यैर्यथोदयम् ।

अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः ॥41॥
 कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥42॥
 तानुद्धरिष्ये नचिरादापद्भ्यो नौरिवार्णवात् ॥44॥
 आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥45॥
 विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥46॥
 खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथंचन ॥47॥
 चरेद् वा विप्ररूपेण न श्ववृत्त्या कथंचन ॥48॥
 कृच्छ्रान्मुक्तो न गह्वरेण वृत्तिं लिप्सेत कर्मणा ॥49॥
 देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥50॥

learning the Veda, and making gifts form the duty of all the twice-borns, but receiving gifts, teaching the Vedas, and conducting Yajnas is the exclusive right of the Brahmanas. 41. If one thinks that acceptance of gifts is detrimental to austerity, spirituality and good name, one may live by the other two occupations of teaching and conducting sacrifices. If one finds even these defective, he may subsist on fallen grains gathered from the fields after harvest. 42. The body of a Brahmana is not meant for indulgence in vulgar enjoyments. It is meant for a life of hardship and austerity here, and for eternal bliss hereafter. 43. One who thus lives on stray grain collected from fields and bazaars, who is content with it, and who follows the lofty ideals of a desireless life dedicated to Dharma—that man, with his mind wholly resigned to Me and free from attachments, will attain liberation even while remaining a householder. 44. Any one who renders help in difficulties to such a holy man who is entirely dedicated to Me, I will save him when he is in difficulties, as a boat saves one from the ocean. 45. A king should protect his subjects from all dangers as a father does his children. As an elephant saves himself and his herd, so should a king be a

saviour of all. 46. Such a king will overcome all his sins here itself, and he will hereafter reside with Indra in a mansion resplendent like the sun and enjoy heavenly delights.

Duties in Times of Danger (47-49)

47. If a Brahmana is in a dangerous situation which upsets his way of life, he may take to trading like a Vaisya until he gets over the difficulties. If difficulties overwhelm him there also, he may take to the sword like a Kshatriya. But he should never descend to the livelihood of a dog, serving mean masters. 48. A Kshatriya, too, when he is in danger, can take to trading or to hunting for his livelihood, or even to the Brahmanical duty of teaching, but he should never descend to the life of a dog, serving a mean master. 49. If a Vaisya falls into a dangerous situation, he can follow the duty of a Sudra, and if a Sudra is in difficulty, he can take to a carpenter's or mat-maker's work for livelihood. When all are free from their difficulties, they should not continue to live by inferior professions.

Salvation in Householder's Life (50-58)

50. With the idea of My presence in

यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा ।
 कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि ।
 पुत्रदाराप्तबन्धूनां सङ्गमः पान्थसङ्गमः ।
 इत्थं परिमृशन् मुक्तो गृहेष्वतिथिवद् वसन् ।
 कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् ।
 यस्त्वासक्तमतिर्गहे पुत्रवित्तैषणातुरः ।
 अहो मे पितरौ वृद्धौ भार्या बालात्मजाऽऽत्मजाः ।
 एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् ।

धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतून् ॥51॥
 विपश्चिन्नश्चरं पश्येददृष्टमपि दृष्टवत् ॥52॥
 अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥53॥
 न गृहैरनुबध्येत निर्ममो निरहङ्कृतः ॥54॥
 तिष्ठेद् वनं वोपविशेत् प्रजावान् वा परिव्रजेत् 55॥
 स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते ॥56॥
 अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥57॥
 अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः ॥58॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तदशोऽध्यायः ॥17॥

them, a householder should daily adore Devas, Rishis, Pitris, men and lower creations with offerings in the forms of Homas, Vedic study, Srāddhas, festive feeding and edibles respectively. (This is the Panchamahayajna incumbent on a householder.) 51. Either with wealth that has come to one unexpectedly, or what one has earned by honest means, other Yajnas also can be performed without practising any oppression on one's dependants and servants. 52. Even though one has a family, one should not get too much attached to its members. Without any slackness one should be vigilant in regard to the true nature of life. One must note that all the enjoyments expected in the after-life are as perishable as those of this life. 53. The association with sons, wives, dear friends and relatives is no better than the chance gathering of a group of travellers in a caravanserai. Just as dream relatives change in the recurring dream states that follow sleep, so do those of the waking life change in repeated embodiments. 54. A person will not get attached to the home, if he reflects on this truth and lives in the home like a guest without any feeling of 'I' and 'mine'

with regard to anything or anybody in life. 55. One who is devoted to Me can continue to live in the home itself till his end, performing all the duties of the home as offerings to Me. Or he can become a Vanaprastha living the life of an ascetic in the forest. Or entrusting all his household affairs to his son, if he has one, he can become a Sannyasin, a holy wanderer in the broad world with no fixed residence.

56. He whose mind is extremely attached to the home, ever worried with thoughts of his children, wealth and luxuries, and is pitifully petty-minded and grossly ignorant of spiritual matters, is strongly fastened with the chain of 'I' and 'mine'. 57. He will be given to such thoughts as this: 'Alas! Sorrow-stricken by my death, how will my old parents and my wife with orphaned children get on in this world without me!' 58. Attracted in this way by the insatiable attachment for home, the ignorant man ruminates again and again over the experiences and enjoyments of home life until death overtakes him. Birth in low levels of evolution dominated by the blinding darkness of ignorance awaits him thereafter.

अथाष्टादशोऽध्यायः

श्रीभगवानुवाच

वनं विविक्षुः पुत्रेषु भार्या न्यस्य सहैव वा । वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥ 1॥
 कन्दमूलफलैर्वन्यैर्मध्येर्वृत्तिं प्रकल्पयेत् । वसीत वल्कलं वासस्तृणपर्णाजिनानि च ॥ 2॥
 केशरोमनखश्मश्रुमलानि बिभृयाद् दतः । न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥ 3॥
 ग्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्वासारषाड्जले । आकण्ठमग्नः शिशिरे एवं वृत्तस्तपश्चरेत् ॥ 4॥
 अग्निपक्वं समश्नीयात् कालपक्वमथापि वा । उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥ 5॥
 स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम् । देशकालबलाभिज्ञो नाददीतान्यदाहृतम् ॥ 6॥
 वन्यैश्चरुपुरोडाशैर्निर्वपेत् कालचोदितान् । न तु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ 7॥
 अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् । चातुर्मास्यानि च मुनेरान्नातानि च नैगमैः ॥ 8॥
 एवं चीर्णेन तपसा मुनिर्धमनिसन्ततः । मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥ 9॥

Skandha XI : Chapter 18

VARNASHRAMA: VANAPRASTHA AND THE SANNYASIN

Vanaprastha's Way of Life (1-11)

1. One who desires to be a Vanaprastha should spend the third part of his life (from fifty to seventy-five) in the forest hermitage, leaving his wife to the care of his son at home, or accompanied by her. 2. He should subsist on permitted roots, tubers and fruits available in the forest. For dress, he should use tree-bark, grass or deer skin. 3. He should leave his body untended and uncared for, allowing his hair and nails to grow uncut. Care of the teeth must be minimal. He should bathe thrice a day and sleep on the floor. 4. In the summer he should practise concentration sitting amidst the heat of five fires—four fires on the four sides and the sun above. In the rainy season he should observe the vow of Abhrāvākāsa consisting in exposure to torrential rain. In winter he should submerge himself in neck-deep water, an austere practice called Udakavāsa. A Vanaprastha should thus lead a life given to such very austere practices. 5. He can eat things cooked in

fire, or ripened by time. He can use cereals pounded in mortar or with stones, or merely masticate them with the mortar of his teeth. 6. A Vanaprastha should gather materials for his food from the forest himself. As far as the conditions of place and time would permit, he should not store materials of food got from elsewhere for use afterwards. 7. He can perform seasonal sacrifices like Āgrayāna enjoined on him with offerings of Charu and Purodāsa made of wild cereals. A Vanaprastha should not perform any Vedic rite involving animal sacrifice. 8. The Vedic scholars say that the Vanaprastha should perform ordained rites such as Agnihotra, Darsa, Pūrnamāsa and Chāturmāsya as before, with the ingredients available in the forest. 9. Worshipping Me, the embodiment of Tapas, in this way by severe austerities that emaciate him to such an extent as to reveal the contours of all his blood vessels, he reaches Me stage by stage, passing through Maharloka and other spheres (as happen to those who attain Krama-mukti or gradual salvation).

यस्त्वेतत् कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ।
 यदासौ नियमेऽकल्पो जरया जातवेपथुः ।
 यदा कर्मविपाकेषु लोकेषु निरयात्मसु ।
 इष्टा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे ।
 विप्रस्य वै संन्यसतो देवा दारादिरूपिणः ।
 बिभृयाच्चेन्मुनिर्वासः कौपीनाच्छादनं परम् ।
 दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं पिबेज्जलम् ।
 मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् ।
 भिक्षां चतुर्षु वर्णेषु विगृह्यान् वर्जयंश्चरेत् ।
 बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः ।

10. Who is there more thoughtless than the one who utilises for the attainment of petty worldly enjoyments, this noble and difficult discipline of Tapas which can take him to liberation? 11. When a man becomes feeble and tottering because of advancing years and is unable to perform his obligatory duties (Swadharma), he should through contemplation withdraw into the heart the sacred fires he has been tending, and then concentrating his mind fully on Me, immolate himself in a well-lit pyre.

Sannyasin's Way of Life (12-27)

12. When complete dispassion for life in any world obtained by Karma is generated by the recognition that all places and experiences are hellish, then such a person is fit to give up his duties of fire-rites and take to the life of a wandering Sannyasin. 13. Adoring Me with the Prājāpatya sacrifice according to the instruction received, and giving up all one's possessions as gift to the assisting priests, and withdrawing one's sacred fires into the Self, one should take to the life of a Sannyasin without looking for anything to depend upon. 14. But out of jealousy that the one taking to Sannyasa will go beyond their pale of influence and importance, the Devas will at first cause

कामायाल्पीयसे युञ्ज्याद् बालिशः कोऽपरस्ततः 10
 आत्मन्यग्नीन् समारोप्य मच्चित्तोऽग्निं समाविशेत्
 विरागो जायते सम्यङ्न्यस्ताग्निः प्रव्रजेत्ततः ॥12॥
 अग्नीन् स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥13॥
 विघ्नान् कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात् परम् ॥
 त्यक्तं न दण्डपात्राभ्यामन्यत् किञ्चिदनापदि ॥15॥
 सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत् ॥16॥
 न ह्येते यस्य सन्त्यङ्गः वेणुभिर्न भवेद् यतिः ॥17॥
 सप्तागारानसंकल्पतांस्तुष्येल्लब्धेन तावता ॥18॥
 विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥19॥

obstructions to such an aspirant, appearing in the guise of wife and children.

15. A Sannyasin should have a cod-piece alone as dress, and should he wear anything more, it should only be a loin cloth to cover the cod-piece. He should not keep with him any properties of his previous station of life except his staff and water pot. Nothing else he should keep except in times of grave danger. 16. He should take paces only carefully lest he should trample over any living creatures; for the same reason he should drink water only after filtering it with cloth; he should speak only what has got the sacred stamp of Truth; he should act only what has been sanctified by proper reflection. 17. O Uddhava! A person, merely because he carries a three-pronged staff of bamboo (Tri-danda), will not become a Tridandi-Sannyasin, unless he is also equipped with the three staffs of silence, breath control, and desirlessness, which constitute the restraints of speech, body and mind. 18. Except from those given to evil ways of life, he can take Bhiksha (holy alms) from seven houses of persons of the four Varnas, without any pre-determination or selection of the houses or persons to be visited. 19. Going out of the village to a river or tank, doing the purificatory water-rites like Achamana and Prokshana, and ob-

एकश्वरेन्महीमेतां निःसङ्गः संयतेन्द्रियः ।
 विविक्तक्षेमशरणो मद्भाविमलाशयः ।
 अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया ।
 तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः ।
 पुरग्रामव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत् ।
 वानप्रस्थाश्रमपदेष्वभीक्ष्णं भैक्ष्यमाचरेत् ।
 नैतद् वस्तुतया पश्येद् दृश्यमानं विनश्यति ।
 यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ।
 ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः ।
 बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत् ।

serving silence, he can take all that food after having offered it to God and to whomever he wants to share it with. 20. He should wander alone in the world, unattached, self-controlled, even-sighted, established in the Self, and having his recreation and enjoyment in the Self.

21. Resorting to the sanctuary of solitude, and purified by devotion to Me, the sage should think of the pervading Self in all as one and as non-different from Me. 22. One should reflect on the state of bondage caused by ignorance, and of liberation resulting from firmly established knowledge. Bondage is the state in which the senses are completely outgoing. Their control is Moksha. 23. Therefore with the mind immersed in Me, the sage should move about, controlling all his senses, entertaining no hankering for mean enjoyments, and finding deep joy in the Self. 24. Entering into towns, villages, cowherd settlements and alm-houses, only to collect holy alms (Bhiksha), he should wander over the world visiting all holy lands, holy rivers, holy mountains, and settlements of holy men. 25. He should take Bhiksha (holy alms) frequently from the settlement of Vanaprasthas; for, the food of these hermits, made of grains collected by gleanings from fields, is highly purifying, and those who take it will be purified soon

आत्मक्रीड आत्मरत आत्मवान् समदर्शनः ॥20॥
 आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥21॥
 बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥22॥
 विरक्तः क्षुल्लकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत् ॥
 पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥24॥
 संसिध्यत्याश्रमसम्मोहः शुद्धसत्त्वः शिलान्धसा 25॥
 असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥26॥
 सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत् स्मरेत् 27
 सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः ॥28॥
 वदेदुन्मत्तवद् विद्वान् गोचर्या नैगमश्चरेत् ॥29॥

in mind, freed from delusion, and blessed with quick advancement in spiritual life.

26. One should not consider this world of sense experience as ultimate; for, it is seen to be temporary and fleeting. Therefore, let him renounce, without any lingering attachments, all objects of this world and the next. 27. Rejecting, on the proof offered by dream experience, this whole world including one's own body, Pranas and mind as an insubstantial projection of the Atman, one should remain established in one's Self, without even the memory of the world.

Paramahansa's Way of Life (28-29)

28. If one has reached the state of firm establishment in knowledge and absolute renunciation, or if one has become that type of My devotees who abandon even the desire for salvation, he may give up the external symbols of his Ashrama, like the staff, and move about as a Paramahansa without subjection to any commandments. 29. Though wise, he should sport like a child unconcerned about status; though highly intelligent, he should behave like a dull-witted person without any plans; though learned, he should speak like an intoxicated person in order to avoid popularity; though established in the Truth taught by the Vedas, he should

वेदवादरतो न स्यान्न पाखण्डी न हैतुकः ।
नोद्विजेत जनाद् धीरो जनं चोद्वेजयेन्न तु ।

देहमुद्दिश्य पशुवद् वैरं कुर्यान्न केनचित् ॥31॥

एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः ।
अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् ।
आहारार्थं समीहेत युक्तं तत् प्राणधारणम् ।
यदृच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम् ।
शौचमाचमनं स्नानं न तु चोदनया चरेत् ।
न हि तस्य विकल्पाख्या या च मद्भीक्षया हता ।
दुःखोदकेषु कामेषु जातनिर्वेद आत्मवान् ।

शुष्कवादविवादे न कंचित् पक्षं समाश्रयेत् ॥30॥
अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।

यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥32॥
लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतन्त्रितम् ॥33॥
तत्त्वं विमृश्यते तेन तद् विज्ञाय विमुच्यते ॥34॥
तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः 35॥
अन्यांश्च नियमाञ्ज्ज्ञानी यथाहं लीलयेध्वरः ॥36॥
आदेहान्तात् क्वचित् ख्यातिस्ततः सम्पद्यते मया ॥
अजिज्ञासितमद्भर्मो गुरुं मुनिमुपाव्रजेत् ॥38॥

roam about like cattle with absolute unconcern for all established codes of conduct.

More on a Sannyasin's Way of life
(30-37)

30. A Sannyasin should not be concerned with the eulogistic sentences of the Vedas which deal with ritualism, nor should he be an unbeliever in the Veda or a vain disputant. He should not take sides in purposeless logic-chopping controversies. 31. He should have no cause to fear the populace, and men in general should have nothing to fear from the Sannyasin. He should put up with criticism and disparagement patiently, but he himself should never insult others. He should not have animosity towards others like beasts, from bodily considerations. 32. For, the same Supreme Spirit dwells in all objects and in all living beings, just as the same moon dwells as reflection in numerous water pots. In respect of their bodies also, all creatures have come out of the same matter. 33. A Sannyasin should not feel depressed if he fails to get food at times, nor should he feel any glee when he gets it. For, it is all determined by one's past Karma. 34. It is but proper that one strives for food; for, food is needed for

keeping oneself alive. A healthy body enables one to reflect on Truth, leading to the realisation of the Atman and to liberation from Samsara. 35. Food that comes to one by chance should be eaten, whether it is well-cooked or ill-cooked. So also he should accept without any consideration of good or bad, whatever bed or cloth he gets by chance. 36. He should not perform cleaning, bath etc., on account of the compulsion of any commandments enjoining them on him. He should attend to them only as a free spirit, just as I do everything as play in complete freedom. 37. He has no divisive consciousness, as that has been obliterated on realising Me. A semblance of it that is seen in taking food etc., will last only so long as the body is there. When the body falls, he becomes one with Me.

Premature Sannyasa: its Evils (38-41)

38. One might have realised that suffering is the final fruit of desires and has by this realisation developed renunciation for worldly life. He might also have the mastery of the senses. But he might yet be ignorant of the highest Dharma leading to the attainment of Me. Such a person, in order to be instructed in this, must seek a Guru, who is a Muni, one fully absorbed

तावत् परिचरेद् भक्तः श्रद्धावाननसूयकः ।
 यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः ।
 सुरानात्मानमात्मस्थं निह्नुते मां च धर्महा ।
 भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः ।
 ब्रह्मचर्यं तपः शौचं संतोषो भूतसौहृदम् ।
 इति मां यः स्वधर्मेण भजन् नित्यमनन्यभाक् ।
 भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम् ।
 इति स्वधर्मनिर्णितसत्त्वो निर्जातमद्गतिः ।
 वर्णाश्रमवतां धर्म एष आचारलक्षणः ।
 एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम् ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामेकादशस्कन्धेऽष्टादशोऽध्यायः ॥१८॥

यावद् ब्रह्म विजानीयान्मामेव गुरुमादृतः ॥३९॥
 ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥४०॥
 अविषक्वकषायोऽस्मादमुष्माच्च विहीयते ॥४१॥
 गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥४२॥
 गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मनुपासनम् ॥४३॥
 सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते दृढाम् ॥४४॥
 सर्वोत्पत्त्यप्ययं ब्रह्मकारणं मोपयाति सः ॥४५॥
 ज्ञानविज्ञानसम्पन्नो नचिरात् समुपैति माम् ॥४६॥
 स एव मद्भक्तियुतो निःश्रेयसकरः परः ॥४७॥
 यथा स्वधर्मसंयुक्तो भक्तो मां समियात् परम् ॥४८॥

in the reflection on the Atman. 39. Until he attains to spiritual realisation, he should serve the Guru with great faith and attention, avoiding all adverse thoughts against him, and looking upon him as Myself.

40-41. A man who has not subdued his six enemies, the senses, whose will (Buddhi) is perverted by deep-seated desires, who is devoid of knowledge and renunciation, and yet assumes and displays the triple staff of the Sannyasin as a means of livelihood—that traitor to Dharma deceives the adorable Devas, his own self, and Me the dweller in all beings including himself. With all evil tendencies latent and waiting to come out, he loses this world and the next.

Salvation through Performance of Ashrama Dharmas (42-48)

42. The principal Dharma of the Sannyasin consists in tranquillity and practice of universal love; of the Vanaprastha (forest-dwelling ascetic), in austerity and introspective quest after the Truth; of the householder, in service of all and performance of Yajnas; and of the Brahmacharin, in the service of the teacher. 43. The householder too should practise, in a

way suited to his station in life, such virtues as continence (Brahmacharya), austerity, freedom from passions, contentment and friendliness to all. Consorting with one's wife only at the prescribed time is considered continence for the householder. The adoration of the Supreme Being is the duty of all. 44. He who adores Me in this way by the performance of Swadharma (prescribed duties) with his mind intent on Me alone and viewing Me as present in all beings, will attain to devotion to Me before long. 45. O Uddhava! By that one-pointed and constant devotion will he attain to Me who am Brahman, the Lord of all the worlds and the revealer of the Vedas—the source, the support and the dissolution of all beings. 46. One who has obtained purity of mind through the observance of Swadharma, who has become endowed with the truth and experience of My being, and who has fully understood the limitlessness of My being and power, will without delay come to Me and attain salvation. 47. The observance of the rules of Varna and Ashrama in themselves leads one to the world of the Pitris. But when it is dedicated to Me out of devotion, it becomes an instrument of liberation. 48. I have

now answered your question how a devotee observing his Swadharma supported

by devotion attains to Me, the Supreme and Transcendent Being.

अथैकोनविंशोऽध्यायः

श्रीभगवानुवाच

यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः । मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥ 1॥
 ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च सम्मतः । स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मदृते प्रियः ॥ 2॥
 ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम । ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम् ॥ 3॥
 तपस्तीर्थं जपो दानं पवित्राणीतराणि च । नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥ 4॥
 तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव । ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावितः ॥ 5॥
 ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि । सर्वयज्ञर्पातिं मां वै संसिद्धिं मुनयोऽगमन् ॥ 6॥
 त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो मायान्तराऽऽपतति नाद्यपवर्गयोर्यत् ।
 जन्मादयोऽस्य यदमी तव तस्य किं स्युराद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥ 7॥

Skandha XI : Chapter 19

THE SPIRITUAL GOAL: A COMPREHENSIVE ACCOUNT

Jnana, Vijnana and Vairagya (1-18)

The worshipful Lord said: 1. One endowed with scriptural knowledge ending in realisation—for whom spiritual entities have passed from a mere topic of intellectual debate, into a matter of experience—should on knowing that the whole world of objective experience is Maya (an appearance) abandon in Me that world and the knowledge that negates its ultimacy. This is Vidvat-Sannyasa or enlightened renunciation. 2. For a knowing one endowed with experience I am the final end and the means for it; I am to him both heaven and liberation. There is no other love for him than Myself. 3. Those who are endowed with knowledge and experience attain to My transcendent state. The knowing one is therefore the most beloved of Me. For, through knowledge he bears Me ever in himself. 4. The attainment which enlightenment (Jna-

na) gives is not attained through austerity, resorting to sacred places, repetition of Mantras, charity and other holy disciplines. 5. Therefore, O Uddhava, knowing yourself as Spirit through enlightened understanding, and endowed with knowledge and experience, adore Me with loving devotion. 6. The sages of old made sacrificial offering of their knowledge and realisation to Me, the master of all sacrifices, dwelling as the Self within, and thereby attained the Highest. 7. The three-fold formations of the gross, subtle and causal bodies having you as their centre, are only passing appearances. At the beginning and at the end of the series of changes, they are not seen. Change is only a middle phenomenon. As your spiritual Self (the Atman) subsisted before the start of the series of changes and as it is bound to exist at the end of the series also, you have to accept that the Self has been there in the middle too, though

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैतद् वैराग्यविज्ञानयुतं पुराणम् ।
 आख्याहि विश्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्विमृग्यम् ॥ 8॥
 तापत्रयेणाभिहतस्य घोरे संतप्यमानस्य भवाध्वनीश ।
 पश्यामि नान्यच्छरणं तवाङ्घ्रिद्वन्द्वातपत्रादमृताभिवर्षात् ॥ 9॥
 दष्टं जनं संपतितं बिलेऽस्मिन् कालाहिना क्षुद्रमुखोरुतर्षम् ।
 समुद्धरैनं कृपयाऽऽपवर्ग्यैर्वचोभिरासिञ्च महानुभाव ॥ 10॥

श्रीभगवानुवाच

इत्थमेतत् पुरा राजा भीष्मं धर्मभृतां वरम् । अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुशृण्वताम् ॥ 11॥
 निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः । श्रुत्वा धर्मान् बहून् पश्चान्मोक्षधर्मानपृच्छत ॥ 12॥
 तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् । ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् ॥ 13॥
 नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥ 14॥

hidden by the changing forms that are phenomenal. In the case of the universe too, which comes into being, subsists and dissolves, you have no cause to feel confused. The Universal Spirit, from whom this series of changes that you call the world started, existed before the world was, and He will exist when it is dissolved. As He exists at the beginning and at the end, He must be existing in the middle also, though covered up by His effect conditions called the phenomenal universe.

Uddhava said: 8. O Lord of all, having the universe as Thy form! Deign to expound to me in their completeness the ancient gospel of knowledge supported by renunciation and realisation, as also Thy path of communion through devotion, a rare gift of Thine which even Brahma and other Divinities have not been able to attain. 9. O Lord! For men who are tortured by the heat of the triune miseries of physical, mental and supernatural origin in their progress along the road of Samsara, I find no other shelter than the nectar-dripping umbrella of Thy holy feet. 10. O great one! Deign to shower Thy nectarine words and lift this humble servant

who has fallen into this pit of Samsara, and who in spite of being bitten thus by the serpent of Time, still entertains longing for the petty enjoyments of life.

The worshipful Lord said: 11. Yudhishtira, the one without an enemy, put this same question in the hearing of us all to Bhishma, the greatest among the knowers of Dharma. 12. After the all-Bharata war was over, Yudhishtira, whose mind was highly depressed by brooding over the slaughter of his kith and kin, sought relief in discussing various aspects of Dharma with Bhishma. He finally questioned him on the way of man's spiritual liberation. 13. I shall now tell you what I heard at that time from the mouth of Devavrata—the great teachings on knowledge, renunciation, spiritual experience, Sraddha, Bhakti and similar subjects.

. 14. I consider that as knowledge (Jnana) by which one perceives, through all beings from Brahma down to the ant, the continuing persistence of the causal categories—the groups of nine (Prakriti, Purusha, Mahattattva, Ahankara, and the five Tanmatras), the eleven (the five organs of action, the five organs of knowledge and the mind), the five (the five gross ele-

एतदेव हि विज्ञानं न तथैकेन येन यत् ।
 आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वितात् ।
 श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् ।
 कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् ।
 भक्तियोगः पुरैवोक्तः प्रीयमाणाय तेऽनघ ।
 श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ।
 आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् ।
 मदर्थेष्वङ्गचेष्टा च वचसा मदगुणेरणम् ।
 मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ।
 एवं धर्मेऽनुष्ठ्याणामुद्धवात्मनिवेदिनाम् ।

स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम्
 पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत् ॥16॥
 प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते ॥17॥
 विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥18॥
 पुनश्च कथयिष्यामि मद्भुक्तेः कारणं परम् ॥19॥
 परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥20॥
 मद्भुक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥21॥
 मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥22॥
 इष्टं दत्तं हुतं जप्तं मदर्थं यद् व्रतं तपः ॥23॥
 मयि सञ्जायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥

ments), and the three (the three Gunas)—and further sees that all these causal categories and their effects, the embodied beings, are interpenetrated by one Consciousness. 15. Vijnana or immediate experience is this: In Jnana or contemplative experience one sees the presence of the one Substance persisting through numerous changing modes. When the permeating Substance alone is seen to the exclusion of all changing modes apprehended as different from It, then that understanding is called Vijnana. One should perceive all these modes of the triune Gunas as originating, subsisting and dissolving (in and by that Substance alone). 16. Only that which thus persistently continues in a series of effects passing from one to the next without discontinuity, and remains the same at the end of the series as it was at the beginning, that alone is the Essence (Sat).

17. As the scripture, perception, traditional wisdom transmitted by the wise, and inference—which are the four ways of knowing the truth—declare that diversity has no final basis, a wise man renounces this world of multiplicity. 18. The man of discrimination should realise that just as the enjoyments of this 'seen world', which form the results of Karma, are temporary and finally causative of

misery, so too are all the heavenly felicities enjoyed by Jivas in the 'unseen realms' up to that of Brahma.

Bhakti Yoga (19-27)

19. I had taught you Bhakti Yoga earlier, but out of my love for you, I shall teach that Yoga once again together with what generates and develops Bhakti. 20-21. Faith in, and reverence for, the account of My divine activities and excellences, constant recital of My names and glories, steadiness in My worship, reciting hymns and praises of Me, making full prostration to Me with all the limbs, diligence in the service of My devotees, memory of My presence in all beings; 22. Utilising one's limbs in the service of Me, devoting one's speech to describe My excellences, dedicating one's mind to Me, renouncing all desires; 23. Giving up wealth and enjoyments for My sake; performing all Yajnas, charities, sacrifices, repetition of Mantras, vows, austerities and other sacred duties as offerings to Me—all these are disciplines for the development of Bhakti. 24. O Uddhava! Devotees who have by such disciplines reached the state of complete self-surrender, develop pure loving devotion, motiveless, deep-rooted and unwavering. For them

यदात्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् ।
यदर्पितं तद्विकल्पे इन्द्रियैः परिधावति ।
धर्मो मद्भक्तिकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् ।

धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥25॥
रजस्वलं चासन्निष्टं चित्तं विद्धि विपर्ययम् ॥26॥
गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥27॥

उद्धव उवाच

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन ।
किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते ।
पुंसः किंस्विद् बलं श्रीमन् भगो लाभश्च केशव ।
कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः ।
क आढ्यः को दरिद्रो वा कृपणः कः क ईश्वरः ।

कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो ॥
कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा ॥29॥
का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च ॥30॥
कः स्वर्गो नरकः कः स्वित् को बन्धुर्हन्ति किं गृहम् ॥
एतान् प्रश्नान् मम ब्रूहि विपरीतांश्च सत्पते ॥32॥

श्रीभगवानुवाच

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः ।
शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्वनम् ।
एते यमाः सनियमा उभयोर्द्वादश स्मृताः ।

आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥33॥
तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥34॥
पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥35॥

there is nothing greater to achieve. 25. When the mind that is completely pure and tranquil is offered to Me, the Supreme Spirit, then all such excellences like Dharma, Jnana, renunciation and divine power develop in an aspirant automatically. 26. The same mind when it plunges into the world of multiplicity and runs about along with the senses among the objects of enjoyment, becomes dominated by Rajas and gets engrossed with false, unspiritual values. Such a mind moves in just the opposite direction of the state described earlier. 27. Dharma is what goes to generate devotion to Me; Jnana is the perception of the one Atman pervading all; Vairagya is non-attachment for worldly objects; and Aisvarya (lordliness) consists in Yogic powers like Anima (becoming small, light etc.)

Questions of Uddhava (28-32)

Uddhava said: 28. O heroic one! How many disciplines are involved in Yama and Niyama and what is Sama? What is Dama? And what, O Lord, is Titiksha (patience) and Dhriti (firmness)? 29. What

is Dāna (charity) and what is Tapas (austerity)? What is Saurya (valour)? What is Satya (honesty) and what is Rita (truthfulness)? What is Tyaga (renunciation) and what is unstained wealth? What is Yajna (sacrifice) and what, Dakshina (holy gift)? 30. O Lord of Sṛī, where does man's strength consist in? O Kesava! What is Bhaga (fortune)? What is profit? What is supreme knowledge and what are supreme Hṛī (shyness) and Sṛī (beauty)? What constitutes happiness and what sufferings? 31. Who is a Pandita (scholar) and who is an ignorant one. (Mūrkhā)? What is Panthā (the right path) and what is the perverse way? What is Swarga (heaven) and what is Naraka (hell or purgatory)? Who is a relative and what is home? 32. Who is the wealthy (Ādhyah) and who is the pauper? Who is the pitiable creature and who is the Lord? Deign to answer me these questions both in their positive and negative implications.

Yama and Niyama (33-35)

The worshipful Lord said: 33-35. Yama and Niyama consist in the observance of

शमो मन्त्रिष्ठता बुद्धेर्दम इन्द्रियसंयमः ।
 दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् ।
 ऋतं च सूनृता वाणी कविभिः परिकीर्तिता ।
 धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः ।
 भगो म ऐश्वरो भावो लाभो मद्रूक्तिरुत्तमः ।
 श्रीर्गुणा नैरपेक्ष्याद्याः सुखं दुःखसुखात्ययः ।

तितिक्षा दुःखसम्पर्षो जिह्वोपस्थजयो धृतिः ॥36॥
 स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥37॥
 कर्मस्वसङ्गमः शौचं त्यागः संन्यास उच्यते ॥38॥
 दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम् ॥39॥
 विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ह्रीरकर्मसु ॥40॥
 दुःखं काममुखापेक्षा पण्डितो बन्धमोक्षवित् ॥41॥

the following disciplines, internal and external: non-injury, truth, non-covetousness, non-attachment, conscientiousness, non-hoarding, faith in the scriptures, continence, moderation in speech, constancy, forgiveness and fearlessness. These are the twelve internal disciplines known as Yama. Cleanliness, purity of mind, Japa (repetition of holy names), Tapas (austerity), Homa (fire-sacrifice), Sraddha (sincere faith in matters spiritual), hospitality, worship of the Divine, visiting holy places, service of others, contentment, service of the teacher—these are the twelve external disciplines known as Niyama. Men who follow these disciplines attain to what they want, material or spiritual.

Spiritual Excellences (36-45)

36. Apart from Yama and Niyama for men in general, their application for aspirants after liberation is as follows: Sama means firm settlement of the mind in the Lord, and not mere calmness of mind. Dama is controlling the senses, and not the suppression of enemies. Titiksha is the capacity to bear all sufferings and difficulties that one faces in the discharge of one's duties; and not mere endurance that helps one to bear the weight of burdens. Dhriti is the capacity to withstand the onslaughts of the senses of taste and of sexuality and not mere immobility of temperament. 37. The highest charity (*param dānam*) is the abandonment of the tendency to harm other living beings and

not mere doling out of alms. The highest form of Tapas is the abstinence from sexuality and not the performance of body-torturing rites like Kricchra and Chāndrāyana. Heroism (Saurya) lies in the conquest of one's animal nature and not in mere combativeness. And truth is seeing God in everything, and not mere factual speech. 38. Great men have said that Rita consists in speech that is factual and beneficial; purity (Soucha) is non-attachment in work; and Tyaga (abandonment) is Sannyasa or renunciation of worldliness and worldly life. 39. The greatest wealth of man is Dharma, not mere material possessions. The real Yajna is I, the Supreme Lord, and not a mere ritual. The Dakshina is the humble service to the teacher leading to the imparting of knowledge, and not mere gifts of money. Real strength consists in Pranayama which helps one to control the mind, and not in mere muscular strength. 40. Bhāga or Bhāgya (good fortune) consists in becoming a participant of My Bhagas or six divine majesties—lordliness, power, fame, Srī (beauty-cum-prosperity), wisdom and non-attachment. Real profit (Lābha) is the attainment of devotion to Me and not the gain of wealth, children and other worldly objects. Vidya is the eradication of the sense of duality in the Atman, and not mere knowledge. Hrī or bashfulness is the reluctance to do what is evil, and not mere sense of shame. 41. True beauty comes from desirelessness and austerity, and not by mere decorations

मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥42॥
 नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे । गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥43॥
 दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रियः । गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥44॥
 एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः । किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
 गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥45॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनविंशोऽध्यायः ॥19॥

and jewellery. True happiness consists in seeking neither happiness nor misery but remaining detached and unconcerned in all situations. True misery lies in seeking sexual satisfactions, and not in fire accidents and similar calamities. A really learned man is one who has a clear apprehension of the states of bondage and liberation, and not a mere book-learned person. 42. The ignorant man (Mūrkhā) is the one who thinks of himself as the body only, and not one merely unlearned. The true path is the path of renunciation that leads one to Me and not the ways that lead to worldly ends. The perverted way is the life of unrestricted extroversion and not merely the way of thieves. Swarga is the dawn of Sattva Guna, and not a place in Indra's heaven. 43. Naraka is the dominance of the quality of Tamas and not a region called hell. The true

relative is the Guru, and not brothers and sons. And that Guru is Myself. The house is the human body, and not what is made of brick and mortar. The wealthy man is one rich in virtues, and not the monied individual. 44. The pauper is the greedy man who is never satisfied with anything he gets, and not one who has not much wealth. The pitiable man is the one who is not able to control his senses. The true master is the one free from the bondage of the Gunas or the senses and their objects; and his opposite, the slave, is the one who is attached to them. 45. O Uddhava! All your questions have been thus properly considered and answered. This in brief is the description of the good and the bad. What is the use of too long a description? To transcend the feeling of distinction between the two is real virtue.

अथ विंशोऽध्यायः

उद्धव उवाच

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते । अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम् ॥ 1॥

Skandha XI : Chapter 20

BHAKTI, JNANA AND KARMA YOGAS

Is the Distinction between Good and Bad Absolute? (1-5)

Uddhava said: 1. The Veda, which is the commandment of Thine, the Lord of

all, consists of injunctions and prohibitions. Injunctions and prohibitions presuppose that some actions are good and therefore should be done, and that some are bad and therefore should be avoided.

वर्णभ्रमविकल्पं च प्रतिलोमानुलोमजम् । द्रव्यदेशवयःकालान् स्वर्गं नरकमेव च ॥ 2॥
 गुणदोषभिदादृष्टिमन्तरेण वचस्तव । निःश्रेयसं कथं नृणां निषेधविधिलक्षणम् ॥ 3॥
 पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर । श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि ॥ 4॥
 गुणदोषभिदादृष्टिर्निगमात्ते न हि स्वतः । निगमेनापवादश्च मिदाया इति ह भ्रमः ॥ 5॥

श्रीभगवानुवाच

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया । ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् 6
 निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु । तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् । 7॥
 यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः 8॥
 तावत् कर्माणि कुर्वीत न निर्विद्येत यावता । मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ 9॥
 स्वधर्मस्थो यजन् यज्ञैरनाशीःकाम उद्धव । न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ॥ 10॥

2. The determination of the Varnas and their duties, the differences between the issue of the two types of marriages called Anuloma and Pratiloma; the nature of substances, place, age and time; the distinction of heaven and hell—all these differentiations and classifications have been done by the Veda on the basis of the distinction between the good and the bad, the high and the low. 3. Without accepting the absolute distinction between merit and demerit, how can Thy word, the Veda, stand? How can the doctrine of salvation be justified? 4. Thy word, the Veda, is for men, Pitris and the Devas the principal guidance in matters unseen and unattained—in understanding the goal and the means in this field of the unseen. 5. From Thy revelation, the Veda, man has come to understand this distinction between the good and the bad; it is not his nature that has helped him do so. So when Thou Thyself sayest that there is no such distinction between them, we are confused.

Types of spiritual Communion (6-11)

The worshipful Lord said: 6. I have proclaimed three types of communion for the spiritual enlightenment of man. These are the Yogas of Jnana, Karma and Bhakti. There is no other way besides

these three. 7. Communion through Jnana or knowledge is for those who are disgusted with (Veda-ordained) works and their fruits and who therefore abandon such works (out of true renunciation). Communion through Karma or action is for those who have desires and are therefore not yet disgusted with works and their fruits. 8. Bhakti Yoga becomes easily fruitful in the case of a man, who by some good fortune resulting from his Karma or the Lord's grace, develops Sraddha or zealous faith in listening to accounts of My works and excellences, and who is neither endowed with a very keen spirit of renunciation nor is too much attached to things of the world. 9. It is only until man has developed disgust for worldly fulfilments or until he has come to have a zealous faith in hearing and contemplating on My excellences, that it is incumbent on him to perform the Veda-ordained works, ritualistic or otherwise.

10. O Uddhava! A person who is devoted to the performance of his Veda-ordained duties (Swadharma), if he performs those ordained Yajnas as an offering to Me without any desire for their fruits, and if he also refrains from any prohibited or desire-prompted actions, then he will not have to be in heaven for enjoying the felicities springing from his works, nor

अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः ।
 स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा ।
 न नरः स्वर्गंति काङ्क्षेन्नारकीं वा विचक्षणः ।
 एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः ।
 छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम् ।
 अहोरात्रैश्छिद्यमानं बुद्ध्वाऽऽयुर्भयवेपथुः ।

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।

मयानुकूलेन नभस्वतेरितं पुमान् भवार्थि न तरेत् स आत्महा ॥17॥

यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः ।
 धार्यमाणं मनो यर्हि भ्राम्यदाश्चनवस्थितम् ।

ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥11॥
 साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् ॥12॥
 नेमं लोकं च काङ्क्षेत देहावेशात् प्रमाद्यति ॥13॥
 अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥14॥
 खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः ॥15॥
 मुक्तसङ्गः परं बुद्ध्वा निरीह उपशाम्यति ॥16॥

अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥18॥

अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥19॥

will he be consigned to the purgatory (Naraka). 11. O sinless one! A person who thus performs his Swadharma will attain to purity of mind and have knowledge of the Atman. Or if is very fortunate, he may develop love for Me.

*The spiritual Value of human Body** (12-17)

12. Just as those consigned to the purgatory desire to get a human body, so do the denizens of heaven too aspire for such a body. For, it is only with the human body that knowledge and Bhakti can be developed, and not with bodies pertaining to those other spheres. 13. Therefore, a man of intelligence and insight should not desire for the heavenly regions even as he does not for the purgatory (where Jivas suffer for their sins). He should not however entertain any desire for a human body too; for the passionate attachment for the body will baulk him of his spiritual goal. 14. So understanding that this human body, though capable of taking him to the highest, is in itself mortal, a man of discrimination should strive with great alertness for the attainment of the spiritual goal even before death overtakes him. 15. When Yama-like destroyers of forests cut down trees heartlessly, the birds having their nests on them

fly away easily to places of safety if they are without much attachment for their habitats. 16. So also a person should tremble on realising that the tree of his life-span is being cut down with the passing of every night and day. That will help him free himself from all attachments in life, become desireless, and be established in tranquillity by contemplating on the Supreme Being. 17. Suppose one has obtained a human body which is the first of all requirements for the higher life. Though very rare, this ship of a human body, very well-built, has now become available to one by his good fortune, and it is captained by a competent Guru and favoured by the wind of My Grace. If with all these favourable conditions, a man fails to utilise them and cross the ocean of Samsara, he should be called a suicide, a killer of his own spiritual self.

Yoga as Restraint of Mind (18-24)

18. When a person has become averse to worldly duties because of a true abhorrence of worldly values, and when as a consequence he has gained mastery over the senses, he should strive to make his mind recollected and steady by repeated practice of inward concentration. 19. The mind that is being thus ingathered and

मनोर्गतिं न विसृजेज्जितप्राणो जितेन्द्रियः ।
 एष वै परमो योगो मनसः संग्रहः स्मृतः ।
 सांख्येन सर्वभावानां प्रतिलोमानुलोमतः ।
 निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः ।
 यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया ।
 यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम् ।
 स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।

गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥26॥

सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् ॥20॥
 हृदयज्ञत्वमन्विच्छन् दम्पत्येवार्वतो मुहुः ॥21॥
 भवाप्ययावनुध्यायेन्मनो यावत् प्रसीदति ॥22॥
 मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥23॥
 ममाचोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः ॥24॥
 योगेनैव दहेदंहो नान्यत्तत्र कदाचन ॥25॥
 कर्मणां जात्यशुद्धानामनेन नियमः कृतः ।

concentrated may run away in all directions in a chaotic manner. Then the Yogi should with great alertness bring it round slowly, adopting the conciliatory way of allowing it to dwell on unprohibited objects of its choice for a time. 20. After he has established control over the Pranas and the senses, the aspirant should not allow the mind to wander about here and there. He should bring it under his control through a Buddhi that has been made pure by taking in only pure food and ennobling sense impressions. 21. This restraining of the mind is what is considered the highest reach of Yoga. The aspirant should do this like a horse trainer who tries to bring an unbroken horse under control. He allows it some freedom to move about as it likes but with the reins in hand he controls its movements little by little. So should an aspirant establish a general control over the mind. 22. Next until the mind becomes calm and recollected an aspirant should, through philosophic reflection, perceive the origin and evolution of everything from Mahattattva to the elements and their dissolution in the reverse order. (By such reflection the transiency of all objects and of one's body-mind is impressed in one's consciousness, and the mind is thereby helped to get absolutely concentrated on the Supreme Spirit, the only abiding reality.) 23. A person who is disgusted with ritualistic

works, who is endowed with renunciation and who has received instruction from the Guru, will abandon attachment for, and identification with, the body by repeated reflection on the instruction imparted by the Guru. 24. By the Yogic disciplines with its eight steps beginning with Yama, or through philosophic analysis and reflection on the path of knowledge, or through the worship of My images and other disciplines of Bhakti, the mind should be made to dwell exclusively on the Divine, the supreme goal of Yoga. One should not adopt any other means (like the use of drugs) to still the mind.

Difficulties of Aspirants (25-28)

25. If a person practising spiritual communion happens to commit something of a sinful nature, that sin should be burnt by the power of spiritual communion, and not by the code of penances (Prāyaschitta). 26. What is described as good, consists in adhering to works and ways of living coming within one's spiritual and moral competency. This is done only to regulate and limit desire-prompted actions, which are by nature impure. As all evil tendencies cannot be abandoned at once by all, a graduated process of it leading step by step to total non-attachment and renunciation is therefore prescribed according to this system of competency. (It is not meant to

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।
 ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।
 प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुनेः ।
 भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
 तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
 यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
 सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा ।
 न किञ्चित् साधवो धीरा भक्ता ह्येकान्तिनो मम ।
 नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
 न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।
 एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे विंशोऽध्यायः ॥20॥

ascribe purity to naturally impure acts.)

27-28. One might have developed strong faith in Me and texts dealing with Me. He might have developed abhorrence for all Karma and he might have also gained the understanding that all desires lead to suffering ultimately. Yet he may not have the requisite will or facility to practise complete renunciation. Such a person may continue to live fulfilling his desires and simultaneously worshipping Me with joy, faith and determination; but he should do so only with the full awareness of the unedifying nature of such a life. (For, discrimination and worship would soon raise him from that mode of life.)

The Self-sufficiency of the Path of Devotion (29-37)

29. When a man thus continues to follow the disciplines of Bhakti without break, I begin to dwell in his heart, and thereupon, all the desires of the heart are destroyed owing to My presence. 30. When an aspirant realises Me, the soul of all, his ego-sense, which constitutes the knot of the heart, is cut asunder; all his doubts about the reality of God, the Atman etc., are dispelled; and the hold

वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः 27॥
 जुषमाणश्च तान् कामान् दुःखोदकांश्च गर्हयन् ॥28॥
 कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥29॥
 क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि 30॥
 न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥31॥
 योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥32॥
 स्वर्गापवर्गं मद्भाम कथंचिद् यदि वाञ्छति ॥33॥
 वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥34॥
 तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥35॥
 साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥36॥
 क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥37॥

of past Karmas on him gets attenuated. 31. For one who is thus endowed with devotion that constantly makes the mind centred in Me, there is no need of knowledge and renunciation, as disciplines separate from the practice of devotion, for the attainment of the highest spiritual summum bonum. 32-33. Whatever can be attained by Vedic rituals, austerities, knowledge, dispassion, Yoga, charities and other spiritual disciplines—be that the abode of the celestials, liberation, or Vaikuntha—all these can be attained by a votary of the path of devotion without any difficulty, if he so desires. 34. But holy men of firm mind, who are endowed with unswerving devotion to Me, do not desire or accept even Moksha, which gives them freedom from birth and death, even if I Myself offer it to them. 35. The state of mind in which a man is free from wants of every kind, is declared to be the Supreme Blessedness (Nihsreya), infinite in its scope. Pure devotion for Me dawns only on such a person who wants nothing from Me, worldly fulfilments or even salvation. 36. Holy men, unswerving in their devotion to Me, even-minded in all situations, and established at a higher level than Buddhi, are not affected by merits.

and demerits arising from scriptural commandments and prohibitions. 37. Those who follow the path propounded by Me

(the path of devotion and self-surrender) attain to My state of Supreme Beatitude, which is also called Supreme Brahman.

अथैकविंशोऽध्यायः

श्रीभगवानुवाच

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।
स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
शुद्धचशुद्धी विधीयेते समानेष्वपि वस्तुषु ।
धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।
भूम्यम्ब्वग्न्यनिलाकाशा भूतानां पञ्च धातवः ।
वेदेन नामरूपाणि विषमाणि समेष्वपि ।

क्षुद्रान् कामांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते ॥ 1॥
विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥ 2॥
द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ॥ 3॥
दर्शितोऽयं मयाऽऽचारो धर्ममुद्रहतां धुरम् ॥ 4॥
आब्रह्मस्थावरादीनां शारीरा आत्मसंयुताः ॥ 5॥
धातुषूद्धव कल्यन्ते एतेषां स्वार्थसिद्धये ॥ 6॥

Skandha XI : Chapter 21

THE SPHERE OF VIRTUE AND VICE

A Theory of Good and Bad (1-6)

The worshipful Lord said: 1. Those who neglect the paths of devotion, knowledge and action leading to liberation, and indulge in the enjoyment of vulgar pleasures with their fleeting sense faculties, pass from birth to birth, being subject to the effects of their good and bad actions. 2. Adherence to actions that come within one's competency is good; the opposite is evil. Thus are virtue and vice determined according to their relevancy in the spiritual advancement of man, and not due to anything inherent in them. 3. The system of determining the same order of objects and actions as good and bad, as one to be followed or avoided according to competency, has been laid down in order to check man in the pursuit of his natural inclinations, first by generating a doubt in him about their inherent propriety. 4. For the sake of those who are burdened with an obsessive extrovert nature, I have laid down the rules of conduct in the form of

Smritis. Some of these rules are meant to help man in his spiritual progress in a given situation; some are relevant only from practical considerations of life; and still others are meant for the maintenance of life in dangerous situations. (Thus there is no absoluteness in any of these. Their object is only to make man more inward-looking step by step.) 5. From Brahma down to the immovable objects like trees, all are created on the same pattern, their bodies being combinations of the five elements united with the Atman. 6. Being constituted of the five elements, the basic nature of their bodies is the same. But their bodies have developed diversities of names, forms and capacities for the Jiva's gradual attainment of the four great ends of life, namely, Dharma, Artha, Kama and Moksha, and the Vedas have therefore categorised them according to their capacities and laid down rules for their development from stage to stage.

The Pure and the Impure (7-15)

देशकालादिभावानां वस्तूनां मम सत्तम ।
 अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् ।
 कर्मण्यो गुणवान् कालो द्रव्यतः स्वत एव वा ।
 द्रव्यस्य शुद्धचशुद्धी च द्रव्येण वचनेन च ।
 शक्त्याशक्त्याथवा बुद्ध्या समृद्ध्या च यदात्मने ।
 धान्यदार्वास्थितन्तूनां रसतैजसचर्मणाम् ।
 अमेध्यलिप्तं यद् येन गन्धं लेपं व्यपोहति ।
 ज्ञानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः ।

गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥ 7॥
 कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम् ॥ 8॥
 यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः ॥ 9॥
 संस्कारेणाथ कालेन महत्त्वाल्पतयाथवा ॥ 10॥
 अघं कुर्वन्ति हि यथा देशावस्थानुसारतः ॥ 11॥
 कालवाय्वग्निमृत्तोयैः पार्थिवानां युतायुतैः ॥ 12॥
 भजते प्रकृतिं तस्य तच्छौचं तावदिष्यते ॥ 13॥
 मत्स्मृत्या चात्मनः शौचं शुद्धः कर्माचरेद्द्विजः ॥ 14॥

7. O Uddhava! It is only to limit Karmas that propriety and impropriety have been laid down with regard to places, time, fruits, competent persons and ingredients. 8. Among places where there are no black buck and no respect for holy men—those places are impure. Even if black bucks are present, regions included in Keekata country, places inhabited by people of low cultural standards, and deserts are considered impure. 9. An auspicious time for a rite is determined by the availability of the ingredients of worship at that time, or for some reasons inherent in the time. The seasons when the required ingredients are not available or times when there are obstacles from external circumstances, are considered improper for the performance of rituals and therefore inauspicious. 10. The purity and impurity of ingredients is caused by contact with other ingredients, by authoritative pronouncements, by purificatory rites, by lapse of time and by relative size. (For example water, an ingredient, is supposed to purify things by washing and sprinkling; but contact with urine will make them impure. A decisive word of a holy man can help one decide what is pure or impure. Flowers and such ingredients of worship are purified by ritualistic sprinkling of water. Water fresh is pure, but when kept for ten days is considered impure. A small pool is said to become

impure by touch of impure people, but not if it is a big lake or river.) 11. Purity and impurity are determined by one's strength or weakness, by one's knowledge or ignorance, and by one's wealth or poverty. (For example, taking food at the time of eclipse is impure and undesirable with regard to a strong and healthy man, but not so for a sick or sickly man. The knowledge of the birth of a child ten days after causes no impurity but if it is heard immediately, there is impurity for a certain number of days. In wearing old and worn-out cloth there is impurity for a well-to-do man, but not so for a poor man. And above all, all these considerations of purity and impurity are compromised when there is an upheaval or natural cataclysm in the country.) So they are virtues or vices only according to time and place. 12. The purification of things like grains, wooden utensils, objects made of ivory, textiles, oily substances, precious metals, skins and pots is effected by air, fire, earth, and water, singly or in combination, and by the passage of time. 13. With whatever agent the filth and the bad odour of an object smeared with dirt is counteracted, and the object restored to its pristine state, that is called its purifier. 14. A person preparing to do a pious rite is purified by water, charity, austerity, attainment of proper age and capacity, purificatory sacraments like Upanayana,

मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम् ।
 क्वचिद् गुणोऽपि दोषः स्याद् दोषोऽपि विधिना गुणः
 समानकर्माचरणं पतितानां न पातकम् ।
 यतो यतो निवर्त्तत विमुच्येत ततस्ततः ।
 विषयेषु गुणाध्यासात् पुंसः सङ्गस्ततो भवेत् ।
 कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते ।
 तथा विरहितः साधो जन्तुः शून्याय कल्पते ।

धर्मः सम्पद्यते षड्भिरधर्मस्तु विपर्ययः ॥15॥
 गुणदोषार्थनियमस्तद्भिदा मेव बाधते ॥16॥
 औत्पत्तिको गुणः सङ्गो न शयानः पतत्यधः ॥17॥
 एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥18॥
 सङ्गात्तत्र भवेत् कामः कामादेव कलिर्नृणाम् ॥19॥
 तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥20॥
 ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च ॥21॥

Sandhya rites, and meditation on the Supreme Being. A Dwija should purify himself in any of these ways before he performs a rite. 15. The acquisition of a Mantra from a Guru is the purification of the Mantra. Purification of a work or a rite is offering it to Me. Anything to deserve the appellation of Dharma (in the Vedic ritualistic sense) must be subject to the purification of the above-mentioned six factors—time, place, substance, Mantra, the performer, and the ritual. Non-purification of these reduces a rite into Adharma.

Relativity of Moral Values (16-18)

16. What is right in one context can become its opposite in another by the force of a Vedic injunction. So also what is wrong can become right. (For example receiving gifts is wrong conduct for a Brahmana in normal times; but it becomes right in times of turmoil and danger. Not to care for the home is wrong for a householder. But it is proper conduct for a Sannyasin.) This difficulty of determining right and wrong affects the very basis of their distinction. 17. An act which is sin for a man of moral elevation or in a particular station of life need not be so for a fallen man, or for one in a low state of evolution, or for one belonging to a different order of life. (For example, drinking and loose living will not harm a man at a low level of evolution, but it will

be highly sinful for a morally elevated man. To have attachment to his possessions and family and live with his wife is normal and natural for a householder and he incurs no sin by it. But it is a sin for a Sannyasin.) The reasoning behind this is that a man who is already lying on the ground cannot have a further fall. It is the man who is high or erect that is liable to fall. 18. The lesson to be drawn from this indeterminate and non-rigid nature of Dharma and Adharma is that man should, little by little and to the extent possible, retire from the pursuit of desires and ritualistic works, and take to renunciation. To the extent he renounces, to that extent he is free. That is the way of life that will eliminate sorrow, delusion and fear, and establish him in bliss.

Moral Degradation (19-22)

19-21. Man develops hankering and attachment for sense objects when he falsely begins to think that they will promote his good. Such attachment matures into craving, and it is from these intense desires that conflicts erupt among men. From conflicts arise uncontrollable anger. This is followed by delusion—complete inability to distinguish right and wrong, the proper and the improper. Delusion quickly swallows his moral sense completely. O good friend! Man then becomes a zero as far as his humanity is concerned. He is as good as dead. He

विषयाभिनिवेशेन नात्मानं वेद नापरम् ।
 फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ।
 उत्पत्यैव हि कामेषु प्राणेषु स्वजनेषु च ।
 न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि ।
 एवं व्यवसितं केचिदविज्ञाय कुबुद्धयः ।
 कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः ।
 न ते मामङ्ग जानन्ति हृदिस्थं य इदं यतः ।
 ते मे मतमविज्ञाय परोक्षं विषयात्मकाः ।
 हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया ।

loses all the great values obtainable through human life. 22. He merely exists absorbing food like a tree, and breathing like a pair of bellows. Due to his excitement with sensuous enjoyments, he knows not anything about his own real nature, nor does he have any love and sympathy for others.

Purpose of Vedic Ritualism (23-35)

23. The Karmakāṇḍa (the ritualistic section of the Veda) is sweet with promises of enjoyments as fruits of ritualistic works. They do not enlighten man on his ultimate good. They are only a means to stimulate man engrossed in sensuality to higher goals. Just as children are prompted to take medicines by promise of sweets, the promises of ritualism are meant to stimulate men stagnating in abject inertia to the first steps towards the highest good. 24-25. Man is naturally inclined to sense enjoyments, to his own physical welfare, and to the promotion of the interests of his relatives. All these are hindrances in his spiritual development. How then can a centre of divine wisdom like the Veda—an authority to which men of such unregenerate nature wandering in the path of sin and unhappiness look with reverence and which they approach for guidance—confirm them in their sensuality and selfishness? (That will be an absurdity.

वृक्षजीविकया जीवन् व्यर्थं भस्त्रेव यः श्वसन् ॥22॥
 श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥23॥
 आसक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु ॥24॥
 कथं युञ्ज्यात् पुनस्तेषु तांस्तमो विशतो बुधः ॥25॥
 फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥26॥
 अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते 27॥
 उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः ॥28॥
 हिंसायां यदि रागः स्याद् यज्ञ एव न चोदना ॥29॥
 यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः ॥30॥

So the Karmakāṇḍa has to be interpreted as indirect in its purport.)

26. There are some men of perverted intelligence who do not understand this feature of the Veda, but take its flowery descriptions of the fruits of Yajnas literally. But real knowers of the Veda like Vyasa do not do so. 27. Desire-ridden, greedy and pitiable, the former mistake the flower of heavenly felicities for the fruit of Sat-chid-ananda. Befooled by their exaggerated faith in the scope of fire sacrifices, they at last go by the path of smoke, without knowing anything about the nature of their own Self. 28. With ritualism as their main instrument and sense enjoyment as their sole objective, they are like men blinded by darkness produced by mist, which prevents them from seeing even the nearest object. For, thanks to ritualism and sensuality, they do not know Me, the source of this whole universe, though I am present in their very heart. 29-30. If people are fond of meat-eating, let it be confined to occasions of sacrifice. Let it be a mere permission and not a commandment. This view of Mine is indirectly expressed in passages dealing with the killing of animals at sacrifices. Without understanding this, these people, sensual and cruel by nature, delight in organising bloody sacrifices for inferior deities, manes and elementals,

स्वप्नोपमममुं लोकमसन्तं श्रवणप्रियम् ।
 रजःसत्त्वतमोनिष्ठा रजःसत्त्वतमोजुषः ।
 इष्टेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि ।
 एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् ।
 वेदा ब्रह्मात्मविषयास्त्रिकाण्डविषया इमे ।
 शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् ।
 मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना ।
 यथोर्णनाभिर्हृदयादूर्णामुद्रमते मुखात् ।
 छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः ।
 विचित्रभाषाविततां छन्दोभिश्चतुरैः ।

आशिषो हृदि संकल्प्य त्यजन्त्यर्थान् यथा वणिक् 31
 उपासत इन्द्रमुख्यान् देवादीन् न तथैव माम् ॥32॥
 तस्यान्त इह भूयास्म महाशाला महाकुलाः ॥33॥
 मानिनां चातिस्तब्धानां मद्भार्तापि न रोचते ॥34॥
 परोक्षवादा ऋषयः परोक्षं मम च प्रियम् ॥35॥
 अनन्तपारं गम्भीरं दुर्विगाहं समुद्रवत् ॥36॥
 भूतेषु घोषरूपेण बिसेषून्वै लक्ष्यते ॥37॥
 आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा 38॥
 ओङ्काराद् व्यञ्जितस्पर्शस्वरौष्मान्तःस्थभूषिताम्
 अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम् ॥40॥

utilising those occasions for obtaining satisfaction for their cruel instincts and for their hunger for meat. 31. Just as an avaricious merchant wastes his wealth in speculation, they waste their resources in expectation of enjoyments in regions dreamlike in their substantiality but immensely delightful for the ears to hear about.

32. Themselves dominated by Sattva, Rajas and Tamas, the Gunas of Prakriti, they adore Indra and other Devas of a similar nature, but not Me who am beyond these three Gunas. (Even the worship offered to Indra and others is offered only unto Me, because I am the indwelling spirit in all Divinities, but as these votaries do not know this truth and adore the externally perceived Deities dominated by the Gunas, their worship is ineffective as far as the path of devotion is concerned.) 33-34. 'A votary can sacrifice here to the Deities, and after death he will go to their heavens and have enjoyments. At the end of heavenly felicities, he will be born again on earth in a high family and become a great householder, performing sacrifices once again. Carried away by passages containing such eulogies, these conceited and extremely haughty people will abhor even any talks on Me, the Supreme Being.

35. The Veda, consisting of the three sections dealing with Karma (rituals), Upasana (meditation) and Jnana (knowledge-cum-devotion), has Brahman-Atman as its purport. The Vedas are couched in language that is indirect and cast in riddles. I favour this indirect way of expression (because people, who are fit only for Karma on account of the impurity of the mind, would otherwise abandon Karma also and lapse into the idleness of Tamas).

Indirectness of the Veda (36-43)

36. The Sabda-Brahman (the sound phenomenon or Veda) with its three subtle stages of manifestation known as Para, Pasyanti and Madhyama, expressed in and through the Prana and the mind, besides the articulate form Vaikhari expressed through the organ of sound, is difficult to be understood in itself fully; it is infinite, deep and unplumbable like the ocean. For, of these four stages of its manifestation, only the Vaikhari is articulate speech; the others are inaudible. 37. Proceeding from Me, the Infinite Brahman, changeless and limitless in power, it is heard by the enlightened as subtle resonance (Nāda) pervading all living beings, like the slender filament within a lotus-stalk. 38-40. Just as

गायत्र्युष्णिगनुष्टुप् च बृहती पङ्क्तिरेव च ।
किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् ।
मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् ।

त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद्विराट् ॥41॥
इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥42॥
एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम् ।

मायामात्रमनूद्यान्ते प्रतिषिद्धं प्रसीदति ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकविंशोऽध्यायः ॥21॥

the spider brings out its web from its heart through the mouth, the Supreme Being, the embodiment of Veda and the seat of Bliss, manifesting as Hiranyagarbha, brings from the void of His heart—out of the stuff of subtle sound called Nāda, and through the instrumentality of the mind, which fashions the body of consonants, vowels, aspirates etc. from the Pranava (Omkaṛa)—the articulate body of sounds called the Veda, which is couched in wonderful language and in several metres, each successive one having four letters more than the previous one. The Veda is infinite in its scope and profundity. He brings out and withdraws the Veda, which has a vast and varied vocabulary and employs numerous metres. 41. Some of these metres are the Gāyatri with twenty-four letters, followed by other metres, each with four more letters than the previous one, these being Ushnik,

Anushtup, Brihati, Pankti, Trishtup, Jagati, Aticchandās, Atyashti, Atijagati and Virāt.

42. None but I know in truth what injunctions the Veda lays down in the Karmakāṇḍa; what it expounds in the Upāsanakāṇḍa; and what prima facie views it states to deny them afterwards in the Jñānakāṇḍa. 43. In the Karmakāṇḍa what I enjoin as injunctions is Myself in the form of Yajna. In the Upāsanakāṇḍa it is Myself that I describe in the form of various Deities. And in the Jñānakāṇḍa, what is first accepted prima facie and then negated is also Myself. The Veda asserts this universe tentatively as an expression of My power, Maya. When through the world of manifestation, the Jīva is taken to Me, it denies the manifestation and completes its task. This is the function of the Veda.

अथ द्वाविंशोऽध्यायः

उद्धव उवाच

कति तत्त्वानि विश्वेश संख्यातान्यृषिभिः प्रभो ।
केचित् षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् ।

नवैकादश पञ्च त्रीण्यात् त्वमिह शुश्रुम् ॥ 1॥
सप्तैके नव षट् केचिच्चत्वार्येकादशापरे ॥ 2॥

Skandha XI : Chapter 22

THE UNAFFECTED ATMAN

Why Philosophers Differ (1-18)

Uddhava said: 1. O Lord! How many categories are recognised by sages? There

seems to be different views about it. I heard Thee as saying that they are twenty-eight, divided into nine, eleven, five and three. 2. Some say they are twenty-six;

केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । एतावत्त्वं हि संख्यानामृषयो यद्विवक्षया ।
गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥ 3॥

श्रीभगवानुवाच

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा । मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥ 4॥
नैतदेवं यथाऽऽत्थ त्वं यदहं वच्मि तत्तथा । एवं विवदतां हेतुं शक्तयो मे दुरत्ययाः ॥ 5॥
यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति वादस्तमनुशाम्यति ॥ 6॥
परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥ 7॥
एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च । पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वशः ॥ 8॥
पौर्वापर्यमतोऽमीषां प्रसंख्यानमभीप्सताम् । यथा विविक्तं यद्वक्त्रं गृह्णीमो युक्तिसम्भवात् ॥ 9॥
अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् । स्वतो न सम्भवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥ 10॥
पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि । तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः ॥ 11॥

and others, twenty-five. Still others speak of them variously as seven, nine, six and four; and some others as eleven. 3. There are more views which hold that they are seventeen, sixteen and thirteen. It behoves Thee to tell me why and on what basis the sages have expressed such diverse views about the primordial categories.

The worshipful Lord said: 4. The different views of the philosophers on the question are all acceptable. All the categories are implicit in every one of them included in these different views, either in their causal or effect conditions. (Where differences occur in enumeration it is because the effect-conditions are included in their causes.) Moreover for those who philosophise accepting the reality status of My Maya, there is no difficulty to explain anything or reconcile any contradiction. 5. The reason for the controversialists contending, 'What you say is not right; what I contend is the right', lies in My insurmountable powers, the three Gunas, of which people's nature is constituted. The different mental constitutions of individuals arising from the Gunas of Sattva, Rajas and Tamas make views contrary to a person's nature incomprehensible to that person. 6. It is from the modifications of Sattva, Rajas and Tamas, con-

stituting the nature of men, that the differences which cause controversies arise. So it is seen that when pacification of the mind and control of the senses are effected, controversies naturally disappear. 7. As the categories are involved mutually in their conditions as cause and effect, philosophers can enumerate them differently according to their points of view. 8. Whether it is as cause or as effect, it is seen that in each category all other categories are implicit, as is the case with mud and all objects made of it. The three Gunas, the common cause of them all, is present in all the categories, which in turn are involved in the Gunas. 9. Whatever these philosophers say about the sequence of these categories and the differences in their numbers, we gladly accept, as they are all equally reasonable from the different points of view.

10. Philosophers who accept a fundamental difference between Iswara and Jiva contend that, as the Atman is under the spell of Avidya (Ignorance) from eternity, he can never free himself from ignorance without the help of another centre of intelligence who is ever free from ignorance. That centre of intelligence is Iswara, and He is different from the Jiva. 11. As against this, others contend that there is

प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः ।
 सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते ।
 पुरुषः प्रकृतिर्व्यक्तमहङ्कारो नभोऽनिलः ।
 श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः ।
 शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः ।
 सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी ।
 व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया ।
 सप्तैव धातव इति तत्रार्थाः पञ्च खादयः ।
 षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् ।

not even the slightest difference between the Jiva and Iswara. As for Jiva being helped with Jnana, Jnana is a property of the Sattva-guna of Prakriti, and it is therefore latent in Prakriti. 12. Prakriti is the state of equilibrium of the Gunas—Sattva, Rajas and Tamas. These Gunas therefore belong to Prakriti and not to the Atman. They are the cause of preservation, creation and dissolution respectively. 13. Accordingly Sattva is identified with intelligence and knowledge; Rajas with works; and Tamas with inertia and ignorance. Time is the Lord's power aspect causing agitation in the Gunas of Prakriti, and what is called Swabhava (Nature) is Mahattattva (the all-inclusive category). 14. I have given out the categories as nine—Purusha, Prakriti, Mahattattva, Ahan-kara, and the five Tanmatras. 15. The Tattvas I revealed as eleven are—the five organs of knowledge (Indriyas) like hearing etc., and the five organs of action like speech and the rest, besides the mind which supports both. 16. The enumeration of Tattvas as five refers to the five gross elements, which are the objects of hearing, touch, taste, smell and sight. The five forms of action, such as motion, speech, evacuation, sex act and the manual skills, are not Tattvas or categories but functions of the organs of action.

17. At the beginning of creation, Pra-

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥12॥
 गुणव्यतिकरः कालः स्वभावः सूत्रमेव च ॥13॥
 ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥14॥
 वाक्पाण्युपस्थपाय्वङ्मृच्छिकर्मण्यङ्गोभयं मनः ॥15॥
 गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥16॥
 सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥17॥
 लब्धवीर्याः सृजन्त्यण्डं संहताः प्रकृतेर्बलात् ॥18॥
 ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः ॥19॥
 तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥20॥

kriti, of which the causal state and manifested state form the two conditions, becomes activated by its Gunas of Sattva, Rajas and Tamas, and evolves into the manifested condition of this multitudinous universe. But the Purusha, who is changeless, only looks on. (The object of the philosophy of knowledge is only to make clear the existence of the changeless Purusha as distinct from the changing Prakriti, and not to fix the number of categories into which Prakriti evolves. All views on the question of numbers are acceptable, but are of little importance in a spiritual philosophy). 18. The evolutes of Prakriti like Mahattattva, rendered potent by the look of the Purusha and sustained by Prakriti, combine together to produce the Brahmānda or the Cosmic Shell. (It is implied that the Brahmānda, being the effect of the Tattvas, is already involved in them).

The Categories: Varying Enumerations (19-25)

19. There are some who reckon the categories as seven, taking into account the five Tanmatras (subtle elements), the Jiva (the individual self) who is the seer of these, and the Atman, who is the support of both. From these seven entities, senses, vitality etc., sprang. 20. In the view that holds categories to be six, the five

चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयविनः खलु ॥21॥
 संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च । पञ्च पञ्चैकमनसा आत्मा सप्तदशः स्मृतः ॥22॥
 तद्वत् षोडशसंख्याने आत्मैव मन उच्यते । भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश ॥23॥
 एकादशत्वात् आत्मासौ महाभूतेन्द्रियाणि च । अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ ॥24॥
 इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥25॥

उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात्कृष्ण दृश्यते न भिदा तयोः ॥26॥
 प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि । एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि ।

छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः ॥27॥

त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तिः । त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः ॥28॥

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥29॥

gross elements are taken into account, and the sixth is understood to be the Paramatman. Out of these five elements that emerged from Him, the Paramatman formed the universe, and He entered into them as Jiva. In this view Jiva is taken as included in the Paramatman. 21. There is a school which holds the Tattvas to be four, these being fire, water and earth, which are born of the Atman, and the Atman Himself. 22. In the view that the categories are seventeen, the count is made this way: The five elements, their five subtle states (Tanmatras), the five senses, and besides these, the Manas and the Atman. 23. Those who hold the categories to be sixteen accept the above enumeration, except that the Atman itself is taken as the mind. There are still others who hold the categories to be thirteen—the five elements, the five senses, the mind, the Jivatman and the Paramatman. 24. In the theory of eleven categories, the five elements, the five senses, and the Atman are included in that enumeration, the mind, Iswara and Atman being taken together as one. In the theory that holds them to be nine, the Root Prakriti with the seven evolutes, and the Atman are taken into account. 25. In this way, various views have been ex-

pressed by sages about the number of the categories. The purpose of it is not so much to enumerate the categories exactly as to distinguish the Purusha from them. They have all their own justification and reasonableness. Whatever wise men say is meaningful.

How the Atman can be different from the Body (26-33)

Uddhava said: 26. O Krishna! Though Prakriti and Purusha are different in their attributes, it is difficult to distinguish them, as they are always seen together. The Atman is seen in a body and the body with the Atman. 27. It behoves Thee, O all-knowing One, to remove this serious doubt of mine by Thy persuasive arguments. 28. The knowledge and ignorance of the Jivas spring from Thy power, Thy Atma-maya, whose functioning is known only to Thee of unobstructed knowledge, and to none else. (Reasoning cannot show how the naturally self-effulgent Atman loses his self-awareness and identity.)

The worshipful Lord said: 29. O noble one! No doubt Purusha and Prakriti are absolutely separate. This body, which is a series of changes, is the result of permutations and combinations of the Gunas.

ममाङ्ग माया गुणमय्यनेकधा विकल्पबुद्धीश्च गुणैर्विधत्ते ।
 वैकारिकस्त्रिविधोऽध्यात्ममेकमथाधिदैवमधिभूतमन्यत् ॥30॥
 दृग् रूपमार्कं वपुरत्र रन्ध्रे परस्परं सिध्यति यः स्वतः खे ।
 आत्मा यदेषामपरो य आद्यः स्वयानुभूत्याखिलसिद्धसिद्धिः ।
 एवं त्वगादि श्रवणादि चक्षुर्जिह्वादि नासादि च चित्तयुक्तम् ॥31॥
 योऽसौ गुणक्षोभकृतो विकारः प्रधानमूलान्महतः प्रसूतः ।
 अहं त्रिवृन्मोहविकल्पहेतुर्वैकारिकस्तामस ऐन्द्रियश्च ॥32॥
 आत्मा परिज्ञानमयो विवादो ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।
 व्यर्थोऽपि नैवोपरमेत पुंसां मत्तः परावृत्तधियां स्वलोकात् ॥33॥

उद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो ।

उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च 34॥

30. With the help of the three Gunas, My Maya generates differences in objects and the ways of their apprehension. All these changeful conditions of effects can be brought under three heads, the Adhyatmika, the Adhidaivika and the Adhibhau-
 lika, or those pertaining to the Self, the divinities and the creatures. 31. Taking eyesight as example, the organ eye is Adhyatma, the forms and colours visible is Adhibhuta, and the aspect of the sun-deity in the eye is the Adhidaiva. Without the efficiency given by the deity (Devata), the physical eye cannot see. So these aspects of eyesight, namely, organ, object and the Devata, go together and separately. But the Sun (the Devata) in the sky, who is the source of the Devata in the eye, shines independently, and so exists by himself. The same triune division holds good in the case of all the senses like hearing, touch, sight, taste, smell, mind etc., each having its own Devata or presiding Deity. Now the Atman is the Original Being in whose presence only all these sense-combinations including their sources, the Devatas like the sun, can function, just as each combination can function only under the blessing of its Devata. That Atman is therefore inde-
 pendent of all these combinations and the

Devatas (Deities). He is the self-luminous and self-conscious Light (Swayamprakāsa) by whose luminosity all other entities are revealed, but none else except He can reveal Himself, He being the Swayamprakāsa. Thus the Atman is different from the body and its functions.

32. The cause of all this delusive experience of divisiveness is Ahamkara, the I-sense, which in the three aspects of Sattva, Rajas and Tamas is evolved from Mahattattva, itself an evolute of Pradhana by the action of Time, which is the principal factor causing the agitation of the Gunas and the evolution of the categories. 33. The Atman is the self-conscious effulgence which reveals itself and all objects. Still there is a great dispute as to what really exists and what does not. But all this, is relevant only on the acceptance of the reality of differences. For one whose look is turned away from Me, who am one's own background, these diversities, though false, exist without displacement, so long as he is in the present state of consciousness, just as all the experiences of the dream hold good for a dreamer so long as he is dreaming.

The Phenomenon of Death (34-40)

Uddhava said: 34-35. O Lord! Tell me

तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः । न ह्येतत् प्रायशो लोके विद्वांसः सन्ति वञ्चिताः ॥35॥

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् । लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥36॥
 ध्यायन्मनोऽनुविषयान् दृष्टान् वानुश्रुतानथ । उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शाम्यति ॥37॥
 विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः । जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥38॥
 जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद । विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः ॥39॥
 स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥40॥
 इन्द्रियायनसृष्ट्येदं त्रैविध्यं भाति वस्तुनि । बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद् यथा ॥41॥
 नित्यदा ह्यङ्गः भूतानि भवन्ति न भवन्ति च । कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते ॥42॥

how the forces of their own Karma carry the souls, who turn their face away from Thee, to bodies that are at a higher or lower stage of evolution, and how these souls abandon their bodies at death. O Govinda! This is a subject which philosophers who have not controlled their mind and senses cannot understand or teach. Being under the delusive influence of Maya, there are few learned men who can speak authoritatively on this subject.

The worshipful Lord said: 36. The mind combined with the five Indriyas and the tendencies derived from Karma, which constitute the Linga-sarira (subtle body), transmigrates from one body to another. The Atman, though different from the Linga-sarira, also seems to follow it because of the absolute superimposition between them. 37. The mind of the dying man, swayed by his own actions and their impressions, thinks intensely on experiences he had in life, on what he had seen, heard, and passed through. Consequently he feels that he has entered a new body that has manifested by his intense thought, and left the old one. With the coming of the consciousness of the new body, there is complete oblivion of the old body and its history in the world. 38. On account of the intensity of attraction felt for the new body for whatever reason, the memory of the old one is completely effaced. Death

means this complete forgetfulness of the old body and its affairs by the Jiva. 39. O generous one! The acceptance of a new body by the Jiva and his complete identification with it is called birth. How this happens is found in the examples of dreams and reveries. 40. As in these states, the Jiva becomes completely oblivious of the old body and gets identified with the new one. The identification is so absolute that the Jiva forgets its pre-existence and comes to believe that he has come into being with the new body.

The unaffected Atman (41-50)

41. By the creative power of the mind, which is the sole support of all faculties like the senses, the threefold divisive experience arises in the Atman. This experience consists in the sense of 'within' oneself, of the sense of 'without' oneself, and of the objects experienced in the 'without'. (Or the three may be the Adhyatma, Adhidaiva and Adhibhuta mentioned earlier.) This is to be understood on the analogy of the dream experience in which the self sees so many non-existent objects as the non-self outside of oneself, on account of the creative power of the mind.

42. O dear one! Caught up in the imperceptible speed of Time, the bodies of beings are constantly coming into existence and perishing. Ignorant people do

यथाचिषां स्रोतसां च फलानां वा वनस्पतेः ।
 सोऽयं दीपोऽचिषां यद्वत् स्रोतसां तदिदं जलम् ।
 मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् ।
 निषेकगर्भजन्मानि बाल्यकौमारयौवनम् ।
 एता मनोरथमयीर्हान्यस्थोच्चावचास्तनूः ।
 आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ ।
 तरोर्बीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ ।
 प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ।
 सत्त्वसङ्गादृषीन् देवान् रजसासुरमानुषान् ।
 नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् ।

not perceive this subtle process. 43. The flames of fire, the flow of water, the fruitage of trees are all constantly being subjected to change. In the same way Time is subjecting the bodies of all to the ageing process. 44. In a light, though the flame is constantly changing, men say it is the same light. Water is continuously flowing away in the river, but men speak of it as the same river. In these cases resemblance is mistaken for identity. So also ignorant men think and speak of the man of today as the same as of yesterday, though he has long ceased to be. 45. Even in the case of the ignorant man, the spirit is not really born as the result of the tendencies arising from Karma, nor does he die, as he is immortal by nature. It is just like fire burning by the rubbing together of wooden pieces. Fire as such is always there in the fire-sticks; the joining or the separation of its adjuncts, the two pieces of fire-sticks, only helps or hinders its manifestation. 46. Conception, foetal stage, birth, infancy, childhood, youth, middle age, old age and death—these nine stages of development and decline are said of the body, not of the spirit.

47. All these states, high and low, which are the products of the imaginative faculty, are of the body, but by identification with the body, the Jiva takes them upon him-

तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥43॥
 लोऽयं पुमानिति नृणां मृषा गीर्धर्मृषायुषाम् ॥44॥
 म्रियते वामरो भ्रान्त्या यथाग्निर्दारुसंयुतः ॥45॥
 वयोमध्यं जरामृत्युरित्यवस्थास्तनोर्नव ॥46॥
 गुणसङ्गादुपादत्ते क्वचित् कश्चिज्जहाति च ॥47॥
 न भवाप्यवस्तूनामभिज्ञो द्वयलक्षणः ॥48॥
 तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥49॥
 तत्त्वेन स्पर्शसम्मूढः संसारं प्रतिपद्यते ॥50॥
 तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥51॥
 एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ॥52॥

self. Just a few overcome this identification by the grace of the Lord. 48. Seeing the death of the father's body and the birth of the son's, one can easily infer that one's own case is similar. The Atman who is the knower of this birth and death of the body and who is the one without a second, cannot himself be the subject of these processes. The seer can never be the seen. 49. Just as a man who observes the growth of a plant from its seed and its decay is different from the plant, so also is the Atman, the knower of the body and its transformations. 50. The ignorant man, incapable of distinguishing the Atman from the body, which is an evolute of Prakriti, and identifies himself with the body, gets entangled in the objects of the senses, and consequently in this cycle of births and deaths.

Bondage and Awakening (51-60)

51. By the force of the tendencies generated by Karma, the ignorant Jiva gets the bodies of Rishis and Devas if the Sattva is the binding element, of Asuras and men if Rajas is the dominant element, and of spirits and brute creations if Tamas happens to predominate. 52. Just as persons who witness a dance or listen to music, dance or sing within their own minds in tune with the artistes through

यथाम्भसा प्रचलता तरवोऽपि चला इव ।
 यथा मनोरथधियो विषयानुभवो मृषा ।
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।
 क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा ।
 निष्ठितो मूर्धितो वाज्ञैर्बहुधैवं प्रकम्पितः ।

चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥53॥
 स्वप्नदृष्टाश्च दाशार्हं तथा संसार आत्मनः ॥54॥
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥55॥
 आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥56॥
 ताडितः सन्निबद्धो वा वृत्त्या वा परिहापितः ॥57॥
 श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत् ॥58॥

उद्धव उवाच

यथैवमनुबुध्येयं वद नो वदतां वर ।
 विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी ।

सुदुःसहमिमं मन्ये आत्मन्यसदतिक्रमम् ॥59॥
 ऋते त्वद्धर्मनिरतान् शान्तांस्ते चरणालयान् ॥60॥

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे द्वाविंशोऽध्यायः ॥22॥

identification, so the Jiva, though by nature actionless, is drawn by the Buddha to behave like itself by identification. 53. In water that is broken into ripples, trees reflected in it are also seen to move. To the whirling eyes, all panorama seem to be whirling. 54. O Uddhava! Just as the enjoyments experienced in dream and in a reverie are only a seeming, so are such experiences of the Jiva in Samsara. 55. Just as for a sleeping person the obsession of dream experiences, which are the products of his continuous brooding, will continue so long as the sleep lasts, so also until one is awakened into Truth, the experience of Samsara will continue. 56. Therefore, O Uddhava, never run after treacherous sense enjoyments with abandon. Know that it is the want of awareness of the Atman that is the cause of this delusion of the mind. 57-58. An aspirant for the spiritual summum bonum might be subjected by evil men to abuse,

insult, ridicule, and calumny; might be beaten, imprisoned, deprived of livelihood, spat upon, urinated upon, persecuted for his faith, or might fall into any dangerous situation. In all such conditions he should, without getting shaken from his high spiritual elevation, remain calm with the Self as the support, looking upon all these experiences as brought about by one's Karma.

Uddhava said: 59-60. O the best among the learned! Deign to tell me how man can attain to this state of mind. Except for those who are the followers of the Bhagavata Dharma and who have attained to tranquillity by having their home at Thy feet, it is impossible to get this attitude of mind in the face of suffering and persecution. However learned and wise a man might be, he cannot overcome nature which invariably prompts one to react against persecution and insult.

अथ त्रयोविंशोऽध्यायः

बादरायणिरुवाच

स एवमाशंसित उद्धवेन भागवतमुख्येन दाशार्हमुख्यः ।
सभाजयन् भृत्यवचो मुकुन्दस्तमाबभाषे श्रवणीयवीर्यः ॥ 1॥

श्रीभगवानुवाच

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः । दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥ 2॥
न तथा तप्यते विद्धः पुमान् बाणैः सुमर्मगैः । यथा तुदन्ति मर्मस्था ह्यसतां परुषेष्ववः ॥ 3॥
कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥ 4॥
केनचिद् भिक्षुणा गीतं परिभूतेन दुर्जनैः । स्मरता धृतियुक्तेन विपाकं निजकर्मणाम् ॥ 5॥
अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया । वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥ 6॥
ज्ञातयोऽतिथयस्तस्य बाङ्मात्रेणापि नाचिताः । शून्यावसथ आत्मापि काले कामैरनर्चितः ॥ 7॥
दुःशीलस्य कदर्यस्य दुह्यन्ते पुत्रबान्धवाः । दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥ 8॥
तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः । धर्मकामविहीनस्य चुक्रुधुः पञ्चभागिनः ॥ 9॥

Skandha XI : Chapter 23

SONG OF THE MENDICANT

The Brahmana of Avanti (1-12)

Sri Suka said: 1. Requested in this way by His great devotee and servant Uddhava, the worshipful Lord who was born as the chief of the Yadus, and whose powers and achievements provide the best material for the human ears to hear, spoke to His servant as follows, expressing His approval of the question.

The worshipful Lord said: 2. O disciple of Brihaspati! There is hardly any one in this world who can control his mind that has been agitated by the evil words of wicked men. 3. The sharp arrows struck at vital parts of the body do not mortify a man to the same extent as the arrows of filthy abuse which evil men release at you. 4. O Uddhava! Enlightened men have current among them a traditional legend of great holiness in connection with this subject. I shall narrate it to you. Hear it attentively. 5. Hear this

recital of a mendicant who was insulted and ill-treated by some evil men, and who bore it all, taking them to be the result of his own Karma.

6. In the country of Avanti there lived a very rich Brahmana holding agriculture and trade as his livelihood. He was highly choleric in temperament, extremely greedy, and very miserly. 7. He never gave a welcome even verbally to his relatives or guests. In that house empty of inhabitants, there was no proper provision to meet his own needs even. 8. His sons and relatives felt oppressed because of his perversity and miserliness. Even his wife, daughters and servants were so depressed that they did not strive to please him. 9. His five 'co-sharers' (the agencies adored through Pancha-mahayajna, namely, Devas, Rishis, Manes, Bhutas and men) were displeased with him, as he never cared to share his wealth with them but only guarded it securely like a goblin (Bhuta). As a

तदवध्यानविस्त्रस्तपुण्यस्कन्धस्य भूरिद ।
 ज्ञातयो जगृहुः किञ्चित् किञ्चिद् दस्यव उद्धव ।
 स एवं द्रविणे नष्टे धर्मकामविवर्जितः ।
 तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः ।
 स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः ।
 प्रायेणार्थाः कदर्याणां न सुखाय कदाचन ।
 यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः ।
 अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये ।
 स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ।
 एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।
 भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा ।
 अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ।

consequence, he lost the prospects of his future evolution in the life hereafter and his welfare and enjoyments in this world also. 10. For, the anger of the deities of Panchayajna deprived him even of that merit which had enabled him to accumulate wealth. As a consequence his entire wealth was dissipated in spite of all the hard work he was putting in for its acquisition. 11. His relatives appropriated some of it, thieves relieved him of some; and fire, accident, bad seasons, and the exactions of kings completed the process of his impoverishment. 12. Deprived now of the means to perform his religious duties and meet his worldly needs, and deserted also by all his relatives, he came to be filled with worrying thoughts.

He becomes a Mendicant (13-30)

13. As he was thus being mentally burnt by the sorrow arising from total impoverishment and was shedding bitter tears about his condition over and over again, there arose in him by the Lord's grace a powerful fit of renunciation for all worldly values. 14. He began to think: 'Vain has been all my hard work for the acquisition of wealth which I failed to use

अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः ॥10॥
 दैवतः कालतः किञ्चिद् ब्रह्मबन्धोर्नृपार्थिवात् ॥11॥
 उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥12॥
 विद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानमूत ॥13॥
 न धर्माय न कामाय यस्यार्थायास ईदृशः ॥14॥
 इह चात्मोपतापाय मृतस्य नरकाय च ॥15॥
 लोभः स्वल्पोऽपि तान् हन्ति श्वित्रो रूपमिवेप्सितम् ।
 नाशोपभोगः अयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥17॥
 भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥18॥
 तस्मादनर्थमर्थाल्प्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥19॥
 एकालिङ्घाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥20॥
 त्यजन्त्याशु स्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥21॥

for religious work or worldly enjoyments. 15. The wealth of misers never turns out to be a means of happiness. Its rewards are worry here and hell hereafter. 16. Just as leucoderma mars the beauty of even a perfect form, even a little of miserliness compromises the clean reputation and the otherwise praiseworthy character of men. 17. Great effort is required to earn, augment and protect wealth. Even if it is acquired, in expending and enjoying it, great fear and worry are likely, while its loss will depress man and bring him to the brink of madness. 18-19. Theft, slaughter, falsehood, hypocrisy, greed, anger, egotism, pride, partiality, rancour, suspicion, jealousy, sexuality, gambling, drunkenness — these fifteen vices are produced in men by wealth, according to the view of wise ones. So let those who aspire after liberation abandon it from afar, as *artha*, wealth, is really *anartha*, the cause of all evil. 20. Brothers, wives, parents and such close relatives so dear to one another, and living together as if they were one in body, become bitter enemies for the sake of a few coins. 21. Dispute over a trifle is sufficient to inflame them with anger and make them fight among themselves forgetting all loving relationship and ever intent on

लब्ध्वा जन्मामरप्रार्थ्य मानुषं तद् द्विजाग्रचताम् ।
 स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान् ।
 देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिनः ।
 व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयो बलम् ।
 कस्मात् संक्लिश्यते विद्वान् व्यर्थयार्थेहयासकृत् ।
 किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत ।
 नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ।
 सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः ।
 तत्र मामनुमोदैरन् देवास्त्रिभुवनेश्वराः ।

श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः ।

mutual destruction. 22. Birth among the most abominable species is the dismal reward for those who, having obtained a human birth and that as a Brahmana—a circumstance which is the highest aspiration even of Devas—, cast it off like a trifle without striving for the attainment of spiritual freedom, which is the highest end of living beings. 23. A person does not deserve to be called human who fails to make a proper use of this embodiment as man, the gateway to heaven and liberation, but runs after wealth, which is the source of every kind of misery during the short span of life given to him. 24. Surely downfall awaits a man who accumulates wealth like a treasure-guarding Yaksha without distributing their shares of it among the deities, Rishis, Pitris, elementals, relatives, associates and others who have claims on it. 25. Oblivious of all the higher values of life because of vain greed for wealth, my strength, my life and my wealth too have all gone to sheer waste. Wise men utilise wealth as means to salvation. But what can I, an old and decrepit man, now do?

26. How is it then that even wise men, who know all these evil consequences of the pursuit of wealth, struggle for it without stop in spite of all difficulties? Surely it is

तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुभां गतिम् ॥22॥
 द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥23॥
 असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥24॥
 कुशला येन सिध्यन्ति जरठः किं नु साधये ॥25॥
 कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥26॥
 मृत्युना ग्रस्यमानस्य कर्मभिर्वीत जन्मदैः ॥27॥
 येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥28॥
 अप्रमत्तोऽखिलस्वार्थे यदि स्यात् सिद्ध आत्मनि 29॥
 मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः समसाधयत् ॥30॥

उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षुरभून्मुनिः ॥31॥

because the whole world is under the spell of delusion cast by the Maya of the Lord of infinite potency. 27. For man who is already in the mouth of the serpent of death, of what significance is wealth and those who help him to get it? Of what use are enjoyments too, and those who provide him with them? 28. Surely the worshipful Lord, Hari, the embodiment of all divinities, has been pleased with me and brought me to this state of mind. He has provided me out of His grace with this boat of renunciation with which I can cross the ocean of Samsara. 29. Whatever length of my life-span is still left for me, I shall dedicate it to the earnest pursuit of the higher values of life, finding my joy exclusively in the Atman, and subjecting my body to rigorous discipline for this purpose. 30. In this effort may I have the blessing of all the Divinities who are the rulers of the three worlds. By the Lord's grace, the King Khatvanga attained to Brahmaloaka in a trice. Why not I too?

Mendicant persecuted (31-42)

The worshipful Lord said: 31. Resolving like this in mind, that Brahmana of Avanti abandoned all the knotty desires of his heart, became tranquil, and took to the

स चचार महीमेतां संयतात्मेन्द्रियानिलः ।
 तं वै प्रवयसं भिक्षुमवधूतमसज्जनाः ।
 केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम् ।
 प्रदाय च पुनस्तानि दशितान्याददुर्मुनेः ।
 मूत्रयन्ति च पापिष्ठाः ष्ठीवन्त्यस्य च मूर्धनि ।
 तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः ।
 क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः ।
 अहो एष महासारो धृतिमान् गिरिराडिव ।
 इत्येके विहसन्त्येनमेके दुर्वातयन्ति च ।
 एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् ।
 परिभूत इमां गाथामगायत नराधमैः ।

भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥32॥
 दृष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः ॥33॥
 पीठं चैकेऽक्षसूत्रं च कन्यां चीराणि केचन ॥34॥
 अन्नं च भैक्ष्यसम्पन्नं भुञ्जानस्य सरित्ते ॥35॥
 यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥36॥
 बध्नन्ति रज्ज्वा तं केचिद् वध्यतां बध्यतामिति ॥37॥
 क्षीणवित्त इमां वृत्तिमग्रहीत् स्वजनोज्झितः ॥38॥
 मौनेन साधयत्यर्थं बकवद् दृढनिश्चयः ॥39॥
 तं बबन्धुनिरुधुर्यथा क्रीडनकं द्विजम् ॥40॥
 भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥41॥
 पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥42॥

द्विज उवाच

नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकालाः ।
 मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद् यत् ॥43॥

life of a mendicant. 32. With his mind, senses, and Pranas controlled, he wandered from one place to another all over the country, entering towns and villages only for alms, completely unattached, and in no way demonstrating his greatness.

33. O good friend! Evil men persecuted and insulted him in many ways, seeing him old, decrepit, untended and ill-clad. 34. Some pulled at his staff; some at his water pot and begging bowl; some at his seat; some at his beads; and some at his rags and bark-cloth. 35-36. Some gave back to him his personal effects, only to take them away again. Some wretches among them passed urine in the mendicant's food collected by holy alms, while he was taking it on the river bank. Some others spat on his head. They tried their best to break his vow of silence; and when they failed, they thrashed him to make him speak. 37. Some tried to frighten him shouting that he was a thief, while others proceeded to bind him with cords. 38. Still others insulted him by declaring him a hypocrite, who, having lost all his belongings and being deserted by his

friends, had assumed this mendicant's role only to deceive people. 39. Some said: 'Possessed of great strength of mind and endurance that will do credit to a mountain, this man remains silent like a crane with determination and achieves his purpose. It is most remarkable indeed!' 40. While some made fun of him like this, others passed dirty wind at him, and still others bound, imprisoned and treated him like a pet animal or bird.

41. Whatever sufferings came to him in this manner from external, supernatural, or mental sources, he put up with them all with the thought that he was bound to suffer them all as a part of his Prarabdha. 42. Though evil men thus tried their best to shake him from his Swadharma by persecutions, he remained steadfast in his Sattvika nature and his Swadharma. He recited the following stanzas:

Mind as Cause of Samsara (43-50)

The Mendicant said: 43. These men are not the cause of my enjoyments and suf-

मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।
 शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सृतयो भवन्ति ॥44॥
 अनीह आत्मा मनसा समीहता हिरण्मयो मत्सख उद्विचष्टे ।
 मनः स्वलिङ्गं परिगृह्य कामान् जुषन् निबद्धो गुणसङ्गतोऽसौ ॥45॥
 दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्ब्रतानि ।
 सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः सप्ताधिः ॥46॥
 समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ।
 असंयतं यस्य मनो विनश्यद् दानादिभिश्चेदपरं किमेभिः ॥47॥
 मनोवशेऽन्ये ह्यभवन् स्म देवा मनश्च नान्यस्य वशं समेति ।
 भीष्मो हि देवः सहस्रः सहीयान् युञ्ज्याद् वशे तं स हि देवदेवः ॥48॥
 तं दुर्जयं शत्रुमसह्यवेगमरुतुदं तन्न विजित्य केचित् ।
 कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून् विमूढाः ॥49॥
 देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ।
 एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥50॥

ferings; it is neither any divinity, nor the self, nor any star, nor Karma, nor Time. The mind alone is the sole cause for turning this wheel of Samsara, according to the views of great men. 44. The powerful mind generates the modes and movements of all the senses. Out of the senses proceed actions which are of the nature of Sattva, Rajas or Tamas. Out of actions, according to their nature, embodiments as celestials, men and brute creations take place. 45. Though seen in association with the active mind, the Atman (the Jiva's closest friend), who is charged with the power of knowledge, is never an actor but stands out as the witness of the modes of the mind and the actions of the senses. But the Jiva identifies himself with that mind whose activity projects the Samsara on the Atman. Through this imaginative identification, the Jiva appears to be subject to the enjoyments and sufferings that arise from the activities of the mind. 46. Charity, discharge of one's duties, tranquillity of mind and the senses, study of scriptures, various kinds of rituals and vows—all these have control of the mind

as their one object. Subjugation of the mind is Samadhi, the establishment of the mind in peace. It is the highest Yoga.

47. If a man's mind has already attained one-pointedness and tranquillity, of what further use are charity and other disciplines for him? And pray, of what use are charity and other disciplines if his mind continues to run after sense enjoyments or is immersed in torpor and lethargy? 48. All the other senses are subject to the mind, but not the mind to any other. This formidable entity, mind, is more powerful than any other centre of power. He who has been able to conquer it, is the true master of all the senses. 49. Without conquering or making an effort to conquer this almost invincible enemy, one's own mind, which works with unimaginable speed and pierces all the vital parts, foolish man enters into vain quarrels with others, looking upon them as friends, enemies or neutrals. 50. Subject to the delusion of taking one's body, which is a product of mental construction, as oneself, men with clouded minds look upon themselves and others as entirely different beings and thus

जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात्र ह भौमयोस्तत् ।
 जिह्वां क्वचित् संदशति स्वदद्भिस्तद्वेदनायां कतमाय कुप्येत् ॥51॥
 दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ।
 यदङ्गमङ्गेन निहन्यते क्वचित् क्रुध्येत कस्मै पुरुषः स्वदेहे ॥52॥
 आत्मा यदि स्यात् सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ।
 न ह्यात्मनोऽन्यद् यदि तन्मृषा स्यात् क्रुध्येत कस्मान्न सुखं न दुःखम् ॥53॥
 ग्रहा निमित्तं सुखदुःखयोश्चेत् किमात्मनोऽजस्य जनस्य ते वै ।
 ग्रहैर्ग्रहस्यैव वदन्ति पीडां क्रुध्येत कस्मै पुरुषस्ततोऽन्यः ॥54॥
 कर्मास्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तद्वि जडाजडत्वे ।
 देहस्त्वचित् पुरुषोऽयं सुपर्णः क्रुध्येत कस्मै न हि कर्ममूलम् ॥55॥

entangle themselves in the darkness of endless Samsara.

The Unaffected Atman (51-56)

51. Supposing for argument's sake it is accepted that it is others that cause your happiness and misery, how does this position in any way affect the Atman who is spirit and not the body? What is done by others to the body cannot affect the Atman. But still if you say that the pain and pleasure caused by others, even if it be to the body, is in some way felt by the Atman, then, since the Atman in yourself and in the enemies is the same, where is the reason for being pleased or annoyed with them? When one's tongue is bitten by one's own teeth, no one gets annoyed with oneself for causing the resulting pain. 52. If it is said that the agent inflicting suffering and the subject undergoing suffering, are the deities presiding over the limb inflicting suffering and the limb affected by suffering, even then it is of no consequence to the changeless Atman. It is also like one limb of the body striking at another limb—a situation in which it may be asked: Who is to be angry and and at whom? For the deities in the limbs of both the persons involved are one and the same. 53. If it be the contention that the Atman, in the course

of his self-caused evolutionary process, brings on himself happiness and suffering, then at whom can one be angry, as that suffering is natural, being self-caused? If it is said that it is caused by another, then it is answered there is no 'another', the Atman being the sole existence. The 'another' is only an appearance and not a reality. As there is thus no cause outside Atman, there can be neither joy nor sorrow brought about by another. 54. If the planets are the cause of happiness and misery, of what consequence is it to the birthless and deathless Atman? The influence of the planets must be confined only to the body that is born in the specific periods of time influenced by them. The masters of astrology say that planets afflict only one another by their various positions, postures and influences. What does it matter to the Atman? The bodies born at the times influenced by them may be affected, but it does not touch the Atman. (Even if the bodies are affected, it is only because of identification with particular constellations.) 55. Some say that Karma is the cause of happiness and misery. But as the Atman is by nature actionless, how can Karma (action and its results) affect him? Besides, Karma can affect only something that is at the same time 'inert and conscious'. It is however inconsistent to

कालस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तत्र तदात्मकोऽसौ ।
 नाग्नेर्हि तापो न हिमस्य तत स्यात् क्रुध्येत कस्मै न परस्य द्वन्द्वम् ॥56॥
 न केनचित् क्वापि कथंचनास्य द्वन्द्वोपरागः परतः परस्य ।
 यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः ॥57॥
 एतां स आस्थाय परात्मनिष्ठामध्यासितां पूर्वतमैर्महर्षिभिः ।
 अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दाङ्घ्रिनिषेवयैव ॥58॥

श्रीभगवानुवाच

निर्विद्य नष्टद्रविणो गतक्लमः प्रव्रज्य गां पर्यटमान इत्थम् ।
 निराकृतोऽसद्भिरपि स्वधर्मादकम्पितोऽमुं मुनिराह गाथाम् ॥59॥

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः । मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥60॥
 तस्मात् सर्वात्मना तात निगृहाण मनो धिया । मय्यावेशितया युक्त एतावान् योगसंग्रहः ॥61॥
 य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः । धारयञ्छ्रावयञ्छृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥62॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रयोविंशोऽध्यायः ॥23॥

say so. The Atman is always conscious and the body is always inert. So there can be nothing that is 'conscious and inert' at the same time. In its absence there can be nothing like Karma too, much less joy and suffering arising from it. 56. If the cause of enjoyment and suffering is said to be Time, how can it affect the Atman? For this Atman is Time itself. Fire does not burn up tongues of flame, which are only its parts, nor does cold destroy or melt its products like ice pieces? The Atman is beyond the pairs of opposites like suffering and enjoyment. Whom then will one be angry at?

I-sense as the Experiencer of Samsara (57-62)

57. It is the I-sense, the experiencer of the cycle of births and deaths, that gets attracted to the pairs of opposites like heat and cold, pleasure and pain, virtue and vice etc. To the Atman, supreme over all entities considered the highest in man's relative scale, this attachment to the pairs of opposites can never happen. It is the one who has not awakened to this truth that is subject to fear from others. 58.

Adopting this discipline of subsidence in the Supreme Self following the example of great Rishis of the past, and taking to the service of the feet of the worshipful Mukunda, I shall soon get across the limitless expanse of the darkness of ignorance.

The worshipful Lord said : 59. Thus did that mendicant proclaim, on losing all his wealth and thereby attaining complete dispassion and freedom from all worldly cares. Though insulted and persecuted by evil men, he roamed over the land without budging even an inch from his characteristic ways of life (Swadharma) in the face of all these provocations and difficulties. 60. This Samsara, producing happiness and misery and the distinction of friend, foe and neutral, is a delusion of the mind; it is entirely a product of ignorance. (Sufferings and enjoyments spring from this state itself, not from any outside factor.) 61. O Uddhava! Therefore, equipped with a mind that is entirely dedicated to Me, put in your best effort to control the mind. This is the sum and substance of all Yoga. 62. Whoever hears with faith and devotion this song of the medicant

dealing with the subject of establishment in Brahmic consciousness or makes others hear it and themselves constantly think

over it, will not be overcome by the contradictions of life.

अथ चतुर्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि सांख्यं पूर्वेर्विनिश्चितम् ।
आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् ।
तन्मायाफलरूपेण केवलं निर्विकल्पितम् ।
तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका ।
तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः ।
तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः ।
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् ।
अर्थस्तन्मात्रिकाज्जज्ञे तामसादिन्द्रियाणि च ।

यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम् ॥
यदा विवेकनिपुणा आदौ कृतयुगोऽयुगे ॥ 2॥
वाङ्मनोजोचरं सत्यं द्विधा समभवद् बृहत् ॥ 3॥
ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥ 4॥
मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥ 5॥
ततो विकुर्वतो जातोऽहङ्कारो यो विमोहनः ॥ 6॥
तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः ॥ 7॥
तैजसाद् देवता आसन्नेकादश च वैकृतात् ॥ 8॥

Skandha XI : Chapter 24

PHILOSOPHY OF CREATION AND DISSOLUTION

Prakriti and Purusha (1-4)

The worshipful Lord said : 1. I shall next expound to you the Sankhya Yoga taught by wise men of ancient times like Kapila. On knowing that, a man would abandon the delusion of difference. 2. This world of multiplicity with its basic difference of the seer and the seen, the subject and the object, is one in Pure Consciousness. In Pralaya, at the early stage of the creative cycle, and in the consciousness of men of spiritual enlightenment, the unitary Consciousness alone abides. 3. That Pure Consciousness, unmodified and beyond the comprehension of thought and speech, becomes two as the Seer and the Seen, the Subject and the Object, as the consequence of the operation of My mysterious power of Maya, whose ways baffle thought and description. 4. Of these two, one is Prakriti, the Object, with its manifested and unmanifested states, and the other is the

Purusha, the centre of consciousness or the Subject.

Evolution of Prakriti (5-10)

5. Out of Prakriti agitated by Me, because of the urge of the Karma tendencies of the Jivas submerged in that Prakriti, came its three aspects of Sattva, Rajas and Tamas. 6. Out of the three Gunas, was produced the Sūtrātma, the Pervading Self and from that the Mahattattva. But the Mahattattva is one with the Sūtrātma and can be considered identical (it being called Sūtra when Kriyasakti, the power of action, is predominant, and Mahattattva when the power of knowledge, Jnanasakti, is dominant). From the transformation of Mahattattva evolved the I-sense (Ahamkara), which causes delusion. 7. Ahamkara, which is a complex of consciousness and unconsciousness, has three aspects dominated by Sattva, Rajas and Tamas. From Ahankara have come

मया सञ्चोदिता भावाः सर्वे संहत्यकारिणः ।
 तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ ।
 सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् ।
 देवानामोक आसीत् स्वर्भूतानां च भुवः पदम् ।
 अधोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः ।
 योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः ।
 मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् ।
 अणुर्बृहत् कृशः स्थूलो यो यो भावः प्रसिध्यति ।
 यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् ।

the Tanmatras (subtle particles of elements), the Indriyas (senses), Manas (mind) and the deities presiding over the senses. 8. The Bhutas or gross elements were evolved from the Tamasa aspect of I-sense, passing through their causal condition as subtle elements or Tanmatras. From the Rajasa aspect of Ahankara came the Indriyas or the senses. From the Satvika aspect of Ahankara the ten deities, presiding over the Indriyas, and the mind originated. 9. All these categories, on being activated by Me, combined into the all-inclusive Cosmic Shell, which became the noble abode of My world-pervading Self. 10. In that Cosmic Shell floating in the waters, I manifested as Narayana, and out of My navel came the World-lotus, within which the Self-born Brahma the creator arose.

The Lokas (11-15)

11. Endowed with Rajas, and blessed by Me, Brahma, who is the embodiment of the universe, created by the power he got through austerity, all the worlds included in Bhurloka, Bhuvarloka and Swarloka, and the presiding deities of the worlds. 12. The Swarloka (heaven) is the abode of the Devas; the Bhuvarloka (atmosphere) is the habitation of the spirits (Bhutas); Bhurloka (earth) belongs to humans; the worlds superior to these three

अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥ 9॥
 मम नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मभूः ॥ 10॥
 लोकान् सपालान् विश्वात्मा भूर्भुवः स्वरिति त्रिधा ।
 मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम् ॥ 12॥
 त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥ 13॥
 महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥ 14॥
 गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥ 15॥
 सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥ 16॥
 विकारो व्यवहारार्थो यथा तैजसपार्थिवाः ॥ 17॥

are for the Siddhas (highly evolved souls). 13. Brahma created as separate residence for Asuras and Nagas regions like Atala, Vitala and others at inferior levels from the earth. The reason for this arrangement is that the attainment of worlds of Swar, Bhuvar and Bhur is the fruit of actions based on the three qualities of Sattva, Rajas and Tamas. 14. By Yoga, austerity and Sannyasa Jivas attain to the higher regions than the three Lokas, these being Maharloka, Janaloka, Tapoloka and Satyaloka. By the practice of Bhakti, one reaches My State (Vaikuntha). 15. All these beings in the worlds upto Brahma-loka, bound by their Karma, are moved by Me as Time to regions high and low, submerging and re-emerging in this current of the Gunas of Prakriti.

Brahman as unchanging Reality (16-19)

16. All objects big or small, bulky or thin, are permeated by their cause, the Purusha and the Prakriti, from whom they have sprung. 17. The substance which is at the start and is again present in the same way after the intervening series of changes have ended, must have been there in the middle also. Therefore that substance alone is real, and not the changing conditions which have only a practical value for the time being, just like ornaments and

यदुपादाय पूर्वस्तु भावो विकुस्तेऽपरम् ।
 प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः ।
 सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः ।
 विराष्मयाऽऽसाद्यमानो लोककल्पविकल्पकः ।
 अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते ।
 अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे ।
 रूपं वायौ स च स्पर्शं लीयते सोऽपि चाम्बरे ।
 योनिर्वैकारिके सौम्य लीयते मनसीश्वरे ।
 स लीयते महान् स्वेषु गुणेषु गुणवत्तमः ।
 कालो मायामये जीवे जीव आत्मनि मय्यजे ।

आदिरन्तो यदा यस्य तत् सत्यमभिधीयते ॥18॥
 सतोऽभिव्यञ्जकः कालो ब्रह्म तत्त्रितयं त्वहम् ॥19॥
 महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ॥20॥
 पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥21॥
 धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥22॥
 लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥23॥
 अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥24॥
 शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥25॥
 तेऽव्यक्ते सम्प्रलीयन्ते तत् काले लीयतेऽव्यये ॥26॥
 आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥27॥

pots with reference to their particular causal substances. 18. The reality is the causal substance which forms the stuff or material of the effects following, and which continues the same at the beginning and end of the series of changes producing effects. (Thus the effects have no substantiality apart from the causal substance. And of all the causal categories constituting the manifested world of effects, Brahman is the ultimate causal substance and therefore the Ultimate Reality.) In a relative sense, however, all the substances that remain the same at the beginning and the end of a series of its effects—say mud, before all things made of it and after their destruction—are also called true in comparison with their changing effects. (But Brahman is the truth of all such truths.) 19. Prakriti is the substance or the material cause of this universe. The Purusha is the Ādhāra—the inner Controller and Master—of Prakriti. Time is the factor that manifests the effect-universe out of its causal condition. All these three are Myself, the Supreme Brahman.

Pralaya (20-29)

20. As long as the creative will of the Lord operates sustaining, this continuous flow of material energy as a succession of

causes and effects, that flow persists, providing scope for the Jivas to enjoy or suffer on account of their Karma. 21. When the creative will subsides and the Pralaya or process of dissolution sets in, this Cosmic Shell in which innumerable universes come up and decay, is invaded and overcast by Myself as Time, bringing about the dissolution of all things into their elemental condition. 22-25. The body dissolves into food; food into seed; seed into earth; earth into smell; smell into water; water into taste; taste into fire; fire into form; form into air; air into touch; touch into sky; sky into sound; the senses into their presiding deities; the deities into the mind which is a product of Sattva and the controller of all; sound or Sabda into the Tamasa aspect of Ahamkara; and Ahamkara, which infatuates all, into the Mahattattva. 26. That superior category Mahattattva dissolves into its cause, the three Gunas of Prakriti, and these into Prakriti, which is the state of equilibrium of its constituents, the Gunas. Prakriti dissolves in Time which is now without any movement. 27. Time dissolves in the Creative Spirit, which is My power of Maya, and that Power in Me the Original and Unborn Being. I, Pure Spirit forming the basic Substance on which creation manifests and the residuary Sub-

एवमन्वीक्षमाणस्य कथं वैकल्पिको भ्रमः ।
एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः ।

मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तमः ॥28॥
प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥29॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे चतुर्विंशोऽध्यायः ॥24॥

stratum in which it dissolves, remain based in Myself without the limitation of any adjunct. 28. How can there occur the delusion of difference in the mind of one who constantly thinks over this process? It will take to wings as darkness before the sun. Even if it comes occasionally,

how can it take any firm root in the heart? 29. This philosophy of the Sankhya, which can cut all knotty doubts, has been thus taught by Me, the knower of everything gross and subtle, in the form of a discourse on creation and dissolution, on how categories evolve and dissolve.

अथ पञ्चविंशोऽध्यायः

श्रीभगवानुवाच

गुणानामसमिश्राणां पुमान् येन यथा भवेत् ।
शमो दमस्तितिक्षेक्षा तपः सत्यं दया स्मृतिः ।
काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिरा सुखम् ।
क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः क्लमः कलिः ।
सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः ।
सन्निपातंस्त्वहमिति ममेत्युद्धव या मतिः ।

तन्मे पुरुषवर्येदमुपधारय शंसतः ॥ 1॥
तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः 2
मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥ 3॥
शोकमोहौ विषादार्ती निद्राऽऽशा भीरनुद्यमः ॥ 4॥
वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु ॥ 5॥
व्यवहारः सन्निपातो मनोमात्रेन्द्रियासुभिः ॥ 6॥

Skandha XI : Chapter 25

GUNAS AND FREEDOM FROM THEM

Man's Character and Gunas (1-9)

The worshipful Lord said: 1. O noble one! Learn from Me how the nature of man is affected by the three Gunas of Prakriti, when they are in their pristine condition, uncombined with one another. 2. Control of the mind and senses, forbearance, discrimination, austerity, truthfulness, compassion, memory, contentment, self-sacrifice, desirelessness, faith, revulsion from evil, charity, absorption in the Self—these are the signs of Sattva. 3. Desire, activity, pride, greed, haughtiness, longing for one's selfish ends, sense of difference between man and things,

sensuality, enthusiasm arising from excitement, craving for name and fame, indulgence in ridicule of others, demonstrativeness, and aggressiveness—these are the signs of Rajas. 4. Anger, greed, perfidy, cruelty, beggarliness, hypocrisy, langour, quarrelsomeness, depression, delusion, despondency, wretchedness, lassitude, vain expectations, fear, lack of initiative and vigour in work—these are the characteristics of Tamas. 5. The above is a description in successive order of the modes of mind generated by Sattva, Rajas and Tamas individually. Now hear about the qualities produced by their combination. 6. O Uddhava! In the feeling of 'I' and

धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः ।
 प्रवृत्तिलक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे ।
 पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः ।
 यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः ।
 यदा आशिष आशास्य मां भजेत स्वकर्मभिः ।
 सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे ।
 यदेतरौ जयेत् सत्त्वं भास्वरं विशदं शिवम् ।
 यदा जयेत्तमः सत्त्वं रजः सङ्गं मिदा चलम् ।
 यदा जयेद् रजः सत्त्वं तमो मूढं लयं जडम् ।
 यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः ।

गुणानां सन्निकर्षोऽयं श्रद्धारतिधनावहः ॥ 7॥
 स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा ॥ 8॥
 कामादिभ्यो रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥ 9॥
 तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्त्रियमेव वा ॥ 10॥
 तं रजःप्रकृतिं विद्याद्विसामाशास्य तामसम् ॥ 11॥
 चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥ 12॥
 तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥ 13॥
 तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥ 14॥
 युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥ 15॥
 देहेऽभयं मनोऽसङ्गं तत्सत्त्वं विद्धि मत्पदम् ॥ 16॥

‘mine’, the Gunas of Prakriti function in combination simultaneously. (For example, all Gunas enter in experiences like ‘I am calm’, ‘I want such and such a thing’, ‘I am angry’, ‘I feel unhappy’ etc.) All the activities of the mind, Tanmatras, senses, and Prana are the result of the combined functioning of the three Gunas: for, all these entities involved are a mix of the Gunas). 7. When man is firm and resolute in his pursuit of Dharma, Artha and Kama, then is generated in him earnestness, attachment, and desire to possess and enjoy. All these are the result of the combination of the Gunas. 8. Even adherence to Dharma can arise from a combination of the Gunas in the case of a householder. His resolution to do desire-prompted action is Rājasa. His resolve to perform his Swadharma is Sāttvika, and his adherence to home is Tāmāsa. 9. On observing tranquillity and allied qualities in a person, it is safe to infer that he is predominantly constituted of Sattva. If he is dominated by cravings, he is constituted of Rajas; and if anger is the chief characteristic of one, he is constituted of Tamas.

Dominance of a particular Guna (10-19)

10. Know one, whether it be man or woman, to be possessed of a Sāttvika

nature, if he or she is found to adore Me with devotion by the performance of all works that one ought to do, eschewing all self-centred desires. 11. Whenever anyone is found to adore Me with the performance of his duties entertaining many desires to be fulfilled thereby, know him to be Rājasic in nature; and when one does so, for the destruction of his enemies, know him to be Tāmāsik. 12. Sattva, Rajas and Tamas, which manifest themselves in the mind, affect the Jiva, but not Me, the Lord of all. And even among Jivas, they affect only those who are attached to the body and material objects, not these who are non-attached. 13. When Sattva, brilliant, pure and peaceful, dominates over the other two Gunas, then man is happy and established in morality and knowledge. 14. When Rajas, characterised by attachment, sense of difference, and consciousness of one’s power, dominates over Sattva and Tamas, then man becomes subject to suffering, following as he does the path of desire-prompted actions seeking wealth and fame. 15. When Tamas, characterised by lack of discriminative power, by lethargy and by inertia dominates over Rajas and Sattva, then man becomes subject to pessimism, delusion, sloth, cruelty and indulgence in vain expectations. 16. When the mind is serene and

विकुर्वन् क्रियया चाधीरनिर्वृत्तिश्च चेतसाम् ।
 सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम् ।
 एधमाने गुणे सत्त्वे देवानां बलमेधते ।
 सत्त्वाज्जागरणं विद्याद् रजसा स्वप्नमादिशेत् ।
 उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः ।
 सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः ।
 मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।
 कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् ।
 वनं तु सात्त्विको वासो ग्रामो राजस उच्यते ।

गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशामय ॥17॥
 मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ॥18॥
 असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥19॥
 प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु संततम् ॥20॥
 तमसाधोऽध आमुख्याद् रजसान्तरचारिणः ॥21॥
 तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥22॥
 राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम् ॥23॥
 प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥24॥
 तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥25॥

the senses are at rest, when the body is free from dangers and diseases and the heart from attachments, then know there is dominance of Sattva, the quality through which I manifest. 17. When there is a plethora of activity and a man becomes a confirmed extrovert, when his mind and senses cease to have any rest, and when he becomes subject to physical ailments and mental excitement and confusion, know that Rajas has become dominant. 18. When the drooping mind, unable to sustain consciousness, dissolves into sleep, when thought ceases to function due to dominance of inertia and pessimism, then know that Tamas is prevailing. 19. At the ascent of Sattva, the introspective power of the senses represented by the Devas increases; at that of Rajas, the active tendencies represented by the Asuras dominate; and at that of Tamas, delusive mood represented by the Rakshasas prevail.

Gunas and Man's Spiritual Progress (20-30)

20. The waking state is from Sattva; the dream state, from Rajas; and the state of sleep, from Tamas. The Turiya (the Fourth) is the Spirit which prevails in all the three states and transcends the Gunas. 21. Those who follow the Vaidika rites

and way of life will, by means of increased Sattva quality, go to heavenly regions and become celestials. By the increase of Tamas one degenerates down to the level of plants. By the prevalence of Rajas one becomes man, who is at a middle stage of evolution, between the above two. 22. Those who die when Sattva is dominant, go to the heavenly region; those, when Rajas is dominant, become men; and those, when Tamas dominates go to infernal regions. But those who are not subject to any of these Gunas of Prakriti attain to Me. 23. Swadharma (or legitimate and ordained duties) performed as offering unto Me or without any desires, is influenced by Sattva. Actions done with desire for the fruits of the works, are influenced by Rajas, and those involving cruelty and other expressions of brutishness, are influenced by Tamas. 24. The knowledge of the Atman as unconnected with the body is an expression of Sattva. The acceptance of it as tenanting a body is an expression of Rajas. The knowledge of body in itself as the Atman, characteristic of children and ignorant people, is the effect of Tamas. The consciousness that grasps Me is beyond the three Gunas. 25. Dwelling in the solitude of a forest is Sāttvika; in a village, Rājasika; and in a gambling den, Tāmasika. The holy places associated with Me are beyond the three

सात्त्विकः कारकोऽसङ्गो रागान्धो राजसः स्मृतः ।
 सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी ।
 पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् ।
 सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् ।
 द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः ।
 सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः ।
 एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः ।

भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥32॥

तस्माद् देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् ।
 निःसङ्गो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः ।
 सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः ।

तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥26॥
 तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥27॥
 राजसं चेन्द्रियप्रेष्ठं तामसं चातिदाशुचि ॥28॥
 तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥29॥
 श्रद्धावस्थाऽऽकृतिनिष्ठा त्रैगुण्यः सर्व एव हि ॥30॥
 दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥31॥
 येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः ।

गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥33॥
 रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनिः ॥34॥
 सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ॥35॥

Gunas. 26. The man devoid of attachment for works is under the influence of Sattva; the one blinded by attachment, of Rajas; and the one under delusion, of Tamas. But My self-surrendered devotee is above all the three Gunas. 27. Faith in the spiritual verity is born of Sattva; faith in action, of Rajas; and faith in the evil and the unrighteous, of Tamas. But faith in My service is not based on the Gunas of Prakriti. 28. That food which is pure, healthy, and obtained easily is characterised by Sattva; the food that is delightful at the time of eating is of Rajas; and the food that is impure and unhealthy is of Tamas. But food offered to Me is free from the influence of the Gunas. 29. The happiness born of spiritual contemplation is of Sattva; that born of the sense contacts is of Rajas; and that which springs from delusion due to practices like drinking and from the pitiable state of dependence on others is of Tamas. But the happiness born of devotion to Me is above the Gunas. 30. Substance, place, results, time, knowledge, action, agent, faith, the three states of waking, dream and sleep, forms like those of Deva, man etc., abidance in realms like Swarga—all these are based in the three Gunas.

Liberation from Gunas (31-36)

31. In short, O best of men, whatever there are seen, heard and thought of, being based on Prakriti and Purusha, are constituted of the three Gunas. 32-34. The Jiva goes round and round in the transmigratory cycle according to the Gunas it is associated with and the Karmas springing from them. He who overcomes the influence of these Gunas manifesting in the mind, becomes established securely in Me through devotion and becomes fit for My state. So let all intelligent persons who have got this human body, which is a means for spiritual enlightenment, abandon attachment to objects of material life, and adore Me and Me alone. Let a man of discrimination adore Me, let him master his senses and practise non-attachment, conquest of the senses and extreme vigilance in his spiritual striving. 35. The sages should cultivate Sattva by taking in only pure food and pure and holy sense impressions. By means of Sattva, he should overcome Rajas and Tamas. By making the mind absolutely desireless, tranquil and united with the Divine, he should overcome Sattva also, thus allowing the mind to resolve into its sub-

जीवो जीवविनिर्मुक्तो गुणैश्चाशयसम्भवैः । मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्ररेत् ॥36॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे पञ्चविंशोऽध्यायः ॥25॥

stratum. 36. The Jiva, on abandoning the sukshma-sarira (causal body), is free from the Gunas of Prakriti and attains to Me. The Jiva on its liberation from the I-sense

(Ahamkara) and all the subtle impressions of the mind, becomes filled with Me, Brahman, and seeks satisfaction from nothing else within or without.

अथ षड्विंशोऽध्यायः

श्रीभगवानुवाच

मल्लक्षणमिमं कायं लब्ध्वा मद्वर्म आस्थितः । आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥ 1॥
 गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया । गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः ।
 वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः ॥ 2॥
 सङ्गं न कुर्यादसतां शिशनोदरतृपां क्वचित् । तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥ 3॥
 ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः । उर्वशीविरहान्मुह्यन् निर्विण्णः शोकसंयमे ॥ 4॥
 त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः । विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः ॥ 5॥
 कामानतृप्तोऽनुजुषन् क्षुल्लकान् वर्षयामिनीः । न वेद यान्तीर्नयान्तीर्ष्वश्याकृष्टचेतनः ॥ 6॥

Skandha XI : Chapter 26

EXHORTATION TO AVOID EVIL COMPANY

Example of Purūravas (1-6)

The worshipful Lord said: 1. Having obtained the human body suited for realising Me and being established in My service, one attains to Me the Supreme Self, the consummation of Bliss, who dwells within as the Inner Pervader. 2. One who has been, by being firmly established in the knowledge of the Atman and thereby liberated from the I-sense with regard to the body and the mind, may still live amidst the products of Gunas so long as his body is alive. But as he has known them to be false presentations born of Maya, he is no longer bound by these products of the Gunas in spite of his being in their midst.

3. One should never associate with people whose ideal in life is mere satisfac-

tion of hunger and sex. One who follows such a person is consigned to the dense darkness of ignorance, just as a blind man led by another blind man is likely to be.

4. That famous emperor Purūravas, after he recovered from the terribly distracted state of mind into which he fell on account of separation from Urvasi, became possessed of an intense spirit of dispassion and expressed his feeling in a poem. 5. Seeing Urvasi deserting him, the king ran after her, naked, like a mad man, moaning in utter distraction: 'O hard-hearted lady! Stop. Do not go away.' 6. His mean sexual passions still unsatiated, and his whole mind still absorbed in Urvasi, he was unaware of the long time he had spent in her company and of the years that were ahead.

ऐल उवाच

अहो मे मोहविस्तारः कामकश्मलचेतसः ।
 नाहं वेदाभिनिर्मुक्तः सूर्यो वाभ्युदितोऽमुया ।
 अहो मे आत्मसम्मोहो येनात्मा योषितां कृतः ।
 सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् ।
 कुतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा ।
 किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा ।
 स्वार्थस्याकोविदं धिङ्मां मूर्खं पण्डितमानिनम् ।
 सेवतो वर्षपूगान् मे उर्वश्या अधरासवम् ।
 पुंश्चल्यापहतं चित्तं को न्वन्यो मोचितुं प्रभुः ।
 बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः ।
 किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः ।
 क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः ।

Soliloquy: Evils of Sensuality (7-17)

Purūravas (Aila) said: 7. Lo! How surprising is the intensity of that sexual passion that swayed my soul all this while! A considerable period of my life consisting of several days and nights have I spent in the embrace of Urvasi unconscious of the lapse of time. 8. My heart stolen by her, I knew not when the sun rose or set. Nor was I aware that countless years had passed in this way. 9. Look at the enormity of my delusive ignorance! I, the crest jewel of the community of ruling princes—nay an emperor—have been reduced to a mere pet animal of a woman! 10. Wailing and naked like a mad man, I have been following the track of a woman who has discarded me like a blade of grass—me with all the power and insignia of an emperor. 11. What happened to my imperial power and majesty when I pursued this deserting woman like a jackass following its female and receiving its kicks? 12. Of what use is learning, of what use austerity, abandonment, Vedic study, solitude, and silence, if one's heart is still carried away by women? 13. Fie on me priding on my

देव्या गृहीतकण्ठस्य नायुः खण्डा इमे स्मृताः ॥ 7॥
 मुषितो वर्षपूगानां बताहानि गतान्युत ॥ 8॥
 श्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः ॥ 9॥
 यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद् रुदन् ॥ 10॥
 योऽन्वगच्छं स्त्रियं यान्तीं खरवत् पादताडितः ॥ 11॥
 किं विविक्षेन मौनेन स्त्रीभिर्यस्य मनोहृतम् ॥ 12॥
 योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः ॥ 13॥
 न तृप्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा ॥ 14॥
 आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ 15॥
 मनोगतो महामोहो नापयात्यजितात्मनः ॥ 16॥
 रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥ 17॥
 क्व गुणाः सौमनस्याद्या ह्याध्यासोऽविद्यया कृतः ॥

emperorship and learning but yet withal a fool without any understanding of my own good—a veritable ass or a bull subordinated completely by females! 14. The long years I have spent in enjoying the honey of Urvasi's lips have not gone in the least to satiate the sexual urge in my heart. On the other hand its effect has been like that of offerings of ghee made in the sacrificial fire. 15. Who can release my mind that has been captivated by this courtesan except the supreme worshipful Lord Mahavishnu, the one who transcends all sense perception, but yet can draw and hold the minds of even sages who are immersed in the bliss of the Self? 16. Though Urvasi had given me sound advice, the absolute slave of the senses that I am, it has all been ineffective in dispelling the powerful infatuation that has seized my mind. 17. In fact she has done me no harm. My woes are entirely due to my own uncontrolled senses. If a man gets frightened by mistaking a rope for a snake, the rope is not at all to blame.

The vile Body (18-21)

18. Where is this body, a centre of all

पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः भ्रगृध्रयोः ।
 तस्मिन् कलेवरेऽमेध्ये तुच्छनिष्ठे विषज्जते ।
 त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ ।
 अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
 अदृष्टादश्रुताद् भावान्न भाव उपजायते ।
 तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः ।

श्रीभगवानुवाच

एवं प्रगायन् नृपदेवदेवः स
 आत्मानमात्मन्यवगम्य मां वै
 ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।

किमात्मनः किं सुहृदामिति यो नावसीयते ॥19॥
 अहो सुभद्रं सुनसं सुस्मितं च मुखं स्त्रियः ॥20॥
 विष्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥21॥
 विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥22॥
 असम्प्रयुज्जतः प्राणान् शाम्यति स्तिमितं मनः 23।
 विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम् ॥24॥

उर्वशीलोकमथो विहाय ।

उपारमज्ज्ञानविधूतमोहः ॥25॥

सन्त एतस्यच्छिन्दन्ति मनोव्यासङ्गमुक्तिभिः 26॥

Avoid evil Company (22-24)

22. Though thought can no doubt thus reveal the hollowness and stupidity of physical attraction, the reflective man should not keep the company of women or of others who are enslaved by women. For the mind gets agitated when the senses and their objects come into mutual juxtaposition, not otherwise. 23. Mind cannot have any attraction for objects that have never been seen or heard of. The mind of a man who never allows his senses to dally with their objects, becomes gradually controlled and calm. 24. So you should not have physical contact with women or men who are "women's men". For, even men of discrimination should not put too much trust in the senses and their objects, believing in their capacity to stand their onslaught. Much less should ignorant people like us do so.

Holy Men and the Effect of their Company (25-35)

The Supreme Lord said: 25. Expressing such thoughts as these in a song, Purūras, who was worthy of respect among men and celestials, left the realm of Urvasi. He realised Me, the Supreme Spirit, as indwelling in himself, shed all delusions through enlightenment and attained to

foul smelling substances, extremely impure and dirty? And where are those beauty and other attractive qualities one has been associating with it? Certainly it is not in the body that is foul and filthy in every way. All that is only a superimposition on the body by the ignorant mind. 19. It is impossible to decide who all have claim over this body. Does it belong to the parents because it has sprung from them? Does it belong to the wife, because she has claims to have enjoyment and protection from it? Does it belong to one's employer, because of its subordination to him? Does it belong to fire, because in the end it is to be consigned to it? Does it belong to dogs and vultures, because it is to provide food to them? Does it belong to one's friends, because they expect many forms of help from it? 20. For this body of a woman, which is the dirtiest of all stuffs, and which is bound to be reduced into worthless substances like ashes or worm's food, man develops intense attachment and goes about, telling, 'How beautiful is this woman's face? How charming her smile?' 21. What difference is there between worms and ourselves, both of whom seek delight in a body constituted of skin, flesh, blood, fat, marrow, bone etc., and full of filthy faeces and urine?

सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ता समदर्शिनः ।
 तेषु नित्यं महाभाग महाभागेषु मत्कथाः ।
 ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः ।
 भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते ।
 यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।
 निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम् ।
 अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् ।
 सन्तो दिशन्ति चक्षूषि बहिरर्कः समुत्थितः ।
 वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिःस्पृहः ।

निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिग्रहाः ॥27॥
 सम्भवन्ति हिता नृणां जुषतां प्रपुनन्त्यधम् ॥28॥
 मत्पराः श्रद्धावानाश्च भक्तिं विन्दन्ति ते मयि ॥29॥
 मय्यनन्तगुणे ब्रह्मण्यनन्दानुभवात्मनि ॥30॥
 शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥31॥
 सन्तो ब्रह्मविदः शान्ता नौदृढेवाप्सु मज्जताम् ॥32॥
 धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाङ् बिभ्यतोऽरणम् ॥
 देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥34॥
 मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥35॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे षड्विंशोऽध्यायः ॥26॥

peace. 26. So a man of wisdom should abandon contact with men of sensuous disposition and seek the company of holy ones. By their advice, holy men help to efface the sensuous tendencies of the mind. 27. The holy ones are persons who depend on none except Me, who always think of Me, who are tranquil, same-sighted and egoless; who are above the pairs of opposites or contrary conditions of life, and who do not care to receive gifts or to accumulate riches. 28. O noble-minded Uddhava! Among them there will always be talks on My excellences and achievements, which have a very beneficial effect on all. Their talks eradicate the sinful tendencies in the minds of people who take them in through their ears. 29. Those who respectfully hear such devotional talks, glorify them in songs and recitals, and feel delighted with them, become devoted to Me and develop firm faith in Me as also delight in My service and contemplation. 30. O pious friend! What more is there to be attained by one who has developed such loving devotion to Me, Brahman, the repository of infinite auspicious qualities, the abounding field of infinite Bliss-Consciousness?

31. Just as one who approaches fire gets rid of cold, darkness and fear, so does the company of holy men help one to overcome the chillness of ritualism, the darkness of ignorance and the fear of Samsara. 32. Holy men with knowledge of Brahman and established in tranquillity are the sole support of men struggling in the ocean of Samsara, just as a strong boat is for people ship-wrecked on the sea. 33. Just as food is the life of living beings, just as I am the support of the distressed, just as one's Dharma is a person's wealth after death, so for those overpowered by life in Samsara, the holy man is the only centre of relief. 34. The saints give you the spiritual eyes to realise the Lord in His transcendence and in His immanence. But the sun high up in the sky can give only one kind of sight, that which perceives the externals only. The saints are the real patron deities and relatives. In them should one recognise the Atman and even Me. 35. Now Purūravas gave up his infatuation for Urvasi completely. He lost all hankerings and attachments for worldly objects, and wandered about in the land with his heart steeped in the bliss of the Atman.

अथ सप्तविंशोऽध्यायः

उद्धव उवाच

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो ।
 एतद् वदन्ति मुनयो मुहुनिःश्रेयसं नृणाम् ।
 निःसृतं ते मुखाम्भोजाद् यदाह भगवानजः ।
 एतद् वै सर्ववर्णानामाश्रमाणां च सम्मतम् ।
 एतत् कमलपत्राक्ष कर्मबन्धविमोचनम् ।

यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ ॥ 1॥
 नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः ॥ 2॥
 पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भवः ॥ 3॥
 श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद ॥ 4॥
 भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥ 5॥

श्रीभगवानुवाच

न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव ।
 वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः ।
 यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः ।
 अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे ।
 पूर्वं ज्ञानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये ।

संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः ॥ 6॥
 त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥ 7॥
 यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे ॥ 8॥
 द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया ॥ 9॥
 उभयैरपि च ज्ञानं मन्त्रैर्मृद्ग्रहणादिना ॥ 10॥

Skandha XI : Chapter 27

KRIYA YOGA OR DEVOTIONAL RITUALISM

Universal Communion (1-5)

Uddhava said: 1. O Lord, Thou the leader of the clan of Yadus! Deign to expound to me the way of ritualistic communion which the Sāttvatas (devotees) follow. 2. Many a worshipful sage like Narada, Vedavyasa, and Brihaspati, the son of Angiras and the teacher of the Devas, praise this way of communion as supremely good for men. 3. Instruction on this path of ritualistic communion which, as first revealed by Thee, was imparted by Brahma to Bhrigu and his other offspring on the one hand, and by Sri Parameswara to Pārvati on the other. 4. The path is open to all Varnas and Ashramas. For women and Sudras this path is the most beneficial for spiritual progress. 5. O lotus-eyed one! O Lord of the universe! Deign to expound this path to Me, Thy loving servant and devotee, for the destruction of my bondage of Karma.

The Images for Worship (6-18)

The worshipful Lord said: 6. The way of my ritualistic worship is endless in extent and scope. I shall therefore give you a brief description of its parts in their proper order of succession. 7. Ritualistic worship of Me takes three forms—those based on Vedic Mantras, those based on Tantrika texts, and those which mix both these. One can worship Me by any of these paths according to one's liking. 8. Hear from me how members of the three Varnas after they have undergone the Upanayana and attained the status of a Dvija (twice-born one), adore Me with faith and devotion. 9. A devotee should with all sincerity worship Me, the supreme Teacher-Deity, with various offerings, in an image, or in a symbolic diagram drawn on the floor, or in the sun, or in water, or in a holy man, or in one's own heart. 10. After cleaning the teeth, one should take one's bath for the sake of cleanliness

सन्ध्योपास्त्यादिकर्माणि वेदेनाचोदितानि मे ।
 शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
 चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् ।
 अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद्द्वयम् ।
 द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वभायिनः ।
 स्नानालङ्करणं प्रेष्ठमर्चयामेव तूद्वव ।
 सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः ।
 भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ।
 शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः ।

पूजां तैः कल्पयेत् सम्यक्सङ्कल्पः कर्मपावनीम् ॥11॥
 मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥12॥
 उद्धासावाहने न स्तः स्थिरायामुद्धवाचने ॥13॥
 स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥14॥
 भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥15॥
 स्थण्डिले तत्त्वविन्यासो बह्वावाज्यप्लुतं हविः ॥16॥
 श्रद्धयोपाहृतं प्रेष्ठं भक्तेन मम वार्यपि ॥17॥
 गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ॥18॥
 आसीनः प्रागुदग् वाचैर्दर्शयामथ सम्मुखः ॥19॥

of the body. While bathing he should utter Mantras from the Vedas and the Tantras, and he should rub the body with mud or other cleaning agents. 11. He should continue to perform certain essential ritualistic duties like the Sandhya ordained by the Vedas, even while he engages himself in adoration of Me through ardent devotional communion which will free him from the bondage of Karma.

12. My images for worship are of eight kinds—those made of stone, wood, metals, sand, or precious stones, those drawn on the floor, those in the shape of a picture, and those mentally conceived. 13. Images, which are the veritable tabernacles of the Lord, are of two kinds, the fixed and the movable. There is no need, O Uddhava, for Āvāhana (invoking divine presence) and Udvāsa (vacating the presence) in the case of fixed images. In them the presence is permanent. 14. Even in some movable images like Salagrama, there is no need for the two above-mentioned rites. But it is necessary in those made of sand. In other types of movable images these rites are optional. Except in the images in the shape of pictures and floor drawings, ceremonial bath is needed; cleaning is sufficient for the two mentioned. 15. If a person's worship is desire-prompted, then he should worship Me

with choicest type of offerings. But a devotee without any desires, can adore Me with any ingredients he could gather. In the mental worship done in the heart, all the offerings should necessarily be mental.

16. O Uddhava! In worship on fixed images alone, ceremonial bath and decoration are the most important. In worship on consecrated enclosures on the floor, the most important point is to locate the various divinities of the proper places with appropriate Mantras. When the worship is done in fire, offering of oblations with plentiful ghee is the most important feature. 17-18. When the worship is done in the sun, it should take the form of a prayer and a praise; when it is in water, Tarpana or libations with water should be made as offering. But what is most important is Sraddha (sincere faith), and when an offering is made by a devotee with faith, be it only water, I accept it with great delight. Not to speak then of my delight when I am worshipped by a devoted man with flowers, incense, sandal paste and food offering! But offerings, however rich, do not please Me if they are not backed by devotion.

Invoking of Divine Presence (19-24)

19. After having collected and got ready all the ingredients of worship even before

कृतन्यासः कृतन्यासां मदर्चा पाणिना मृजेत् ।
 तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च ।
 पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिकः ।
 पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम ।
 तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मयः ।
 पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत् ।
 पद्ममण्डलं तत्र कर्णिकाकेसरोज्ज्वलम् ।
 सुदर्शनं पाञ्चजन्यं गदासीधनुर्हलान् ।

कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ॥20॥
 प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत् 21
 हृदा शीर्ष्णार्थं शिखया गायत्र्या चाभिमन्त्रयेत् 22॥
 अण्वीं जीवकलां ध्यायेन्नादान्ते सिद्धभाविताम् ॥
 आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् 24
 धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम ॥25॥
 उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ॥26॥
 मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ॥27॥

his purificatory bath, the worshipper should make a seat of Darbha and sit turning eastward or northward. If it is fixed image, he should sit facing it. 20. After doing Nyāsa (ceremonial location) on oneself and the image, the latter must be cleansed with the hands. A Pūrṇakumbha (vessel filled fully with water) and another with water for Prokshana (sprinkling) should be kept ready, consecrated with flowers, sandal paste etc. 21. From the Prokshana vessel water must be taken and sprinkled on the spot for worship, the ingredients of worship and oneself. And from the Pūrṇakumbha must be filled three vessels with water for Pādya and other rites, and the prescribed flowers, sandal paste and other ingredients must be put in them for purifying the water. 22. One who worships according to the instructions of the Guru, should consecrate the water kept in vessels for Pādya, Arghya, and Āchamana with the mantras 'hridayāya namah', 'sīrshne swāha', 'sikhāyā vashat' respectively, and all the vessels, with Gāyatri Mantra. 23. In the heart-lotus of the body, which has been dried by Prana, burnt by the fire in Mūlādhāra, and soaked in the flow of nectar from the lunar sphere in the forehead, there are the very subtle sound particles of Omkara—the particles A, U and M followed by Bindu and Nāda—crowned by My supreme form of extreme subtlety (as

Narayana), on which men of great spiritual attainments mediate. 24. When one's body has through meditation been irradiated by that Presence, then that Presence should be worshipped mentally in the heart. Becoming one with Him through communion, His Presence should be transferred to the image, and worship should be done with all appropriate rituals.

Procedures of Worship (25-35)

25-26. Let a seat be made with divine majesties like Dharma, enlightenment, non-attachment etc., and with the nine Powers like Vimāla, Utkarshini and others, and on that let the worshipper conceive a lotus of eight petals luminous with other parts like pericarp and filaments, and with the sun, moon and fire placed one above the other within. In that I should be worshipped with the chanting of appropriate Vedic and Tantrika Mantras and with offerings of Arghya, Pādya, Āchamana etc., and prayers should be made for one's material welfare and spiritual emancipation. 27. The weapons, ornaments, attendants and associates of the Lord should also be worshipped. Sudarsana, Pāṇchajanya, mace Kaumodaki, sword Nandaka, bow Sārṅga, plough, pestle—these weapons and the decorations of the Lord like the neck-jewel Kaustubha, floral wreath, and Sri-

नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च ।
 दुर्गां विनायकं व्यासं विष्वक्सेनं गुरुन् सुरान् ।
 चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः ।
 स्वर्णघर्मनुवाकेन महापुरुषविद्यया ।
 वस्त्रोपवीताभरणपत्रस्रग्गन्धलेपनैः ।
 पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् ।
 गुडपायससर्पिंश्च शङ्कुल्यापूपमोदकान् ।
 अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् ।
 विधिना विहिते कुण्डे मेखलागर्तवेदिभिः ।
 परिस्तीर्यथ पर्युक्षेदन्वाधाय यथाविधि ।
 तप्तजाम्बूनदप्रस्थं शङ्खचक्रगदाम्बुजैः ।
 स्फुरत्किरीटकटकटिसूत्रवराङ्गदम् ।

vatsa should be worshipped. 28. The attendants Nanda, Sunanda, Prachanda, Chanda, Mahābala, Bala, Kumuda, and Kumudāksha, conceived as stationed in the eight quarters, as also Garuda in front, should be meditated upon and worshipped. 29. Durga, Ganapati, Vyasa and Vishvakṣena, should be stationed in their proper places in the four corners; and the Gurus should be placed on the left, and the Devas in the east etc. They should all be facing the Deity, and should be worshipped with Arghya and all other items of worship. 30. If a person has the means, he should use for the ceremonial bath of the image water that has been consecrated by Mantras and made fragrant with sandal, Uśīra, camphol, saffron and aloes. 31. He should adore Me with devotion by uttering the holy Mantras like Suvarṇa, Gharṇa and Parivedana, by chanting holy formulae like 'jītam te pundarikāksha, namaste viśvabhāvana subrahmanya namaste'stu mahāpuruṣa pūrvaja'; by reciting Puruṣasūkta, and by chanting Sāmans like 'indram naro nemadhitā havante'. 32. A worshipper should with great devotion decorate Me with wearing cloth, wrapping cloth, ornaments, garlands, sandal paste

महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ॥28॥
 स्वे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः ॥
 सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ॥30॥
 पौरुषेणापि सूक्तेन सामग्री राजनादिभिः ॥31॥
 अलङ्कुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ॥32॥
 धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ॥33॥
 संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥34॥
 अन्नाद्यगीतनृत्यादि पर्वणि स्युरतान्वहम् ॥35॥
 अग्निमाधाय परितः समूहेत् पाणिनोदितम् ॥36॥
 प्रोक्षण्याऽऽसद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत् माम् ।
 लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ॥38॥
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥39॥

and unguents. 33. He should with deep faith offer Me water for Pādya, Arghya and Āchamanīya, and make offerings of sandal paste, flowers, rice grains, light, incense and food. 34. A man with means must offer also savoury food items like Pāyasa, sweet cake, snacks, wheat boiled in milk, curds etc. 35. On festive days, or, if there is sufficient means, every day, the adoration may be elaborated with oil bath, offering, bath with Panchāmrita, offering of tooth brush and mirror, feast, music, dance etc.

Homa or Worship through Fire (36-41)

36. In the sacrificial pit, made according to the scriptural injunctions, with zones, fire-pocket and altar, fire must be lighted, and the burning twigs gathered together to form a single flame. 37. Darbha grass must be placed round it, and ceremonial water sprinkling should be done. Then should be performed the Anvadhāna rite. All the sacrificial ingredients should now be placed to the north of the sacrificial fire. After doing Prokshana, one should meditate on Me as manifesting in the fire as follows:

38-39. Brilliant like molten gold, possessed of four arms holding the conch,

ध्यायन्नभ्यर्च्य दारुणि हविषाभिघृतानि च ।
 जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः ।
 अभ्यर्च्यार्थं नमस्कृत्य पार्षदेभ्यो बलिं हरेत् ।
 दत्त्वाऽऽचमनमुच्छेषं विश्वक्सेनाय कल्पयेत् ।
 उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम ।
 स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि ।
 शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम् ।
 इति शेषां मया दत्तां शिरस्याधाय सादरम् ।
 अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् ।

discus, mace and lotus; tranquil; wearing a yellow cloth of the colour of the pistil of a lotus; decorated with brilliant ornaments like a diadem, bracelets, girdle and superb armlets; having the mark known as Srivatsa on the chest; wearing the splendorous jewel Kaustubha on the neck; and having a thick floral wreath surrounding the chest. 40-41. Meditating on Me thus, the wise one must worship Me. He should then consign twigs soaked in ghee in the sacrificial fire, and perform the Āghara rite with the Mantra beginning with 'prajāpataye svāha' and the Ājyabhāga rite with the Mantra 'agnaye svāha'. Then he should make ghee-soaked oblations with the utterance of the Mūla-mantra and of the Purushasukta, whose sixteen Riks should be chanted with an oblation following each Rik. The worshipper should offer oblation to Dharma with the chanting of relevant Mantras, and he should propitiate the fire-deity with the Svishtakrita offering.

Concluding Items of Worship (42-48)

42. Afterwards flower offerings together with prostrations must be made to Me, manifest in the middle of the sacrificial fire. On eight sides Bali (food) should be offered to My attendants and associates. Then one should sit again on the worshipper's seat and meditate on Me the Infinite

प्राप्त्याज्यभागावाधारौ दत्त्वा चाज्यप्लुत हविः 40
 धर्मादिभ्यो यथान्यायं मन्त्रैः स्विष्टकृतं बुधः ॥41॥
 मूलमन्त्रं जपेत् ब्रह्म स्मरन् नारायणात्मकम् ॥42॥
 मुखवासं सुरभिम् ताम्बूलाद्यमथार्हयेत् ॥43॥
 मत्कथाः श्रावयञ्छृण्वन् मुहूर्तं क्षणिको भवेत् ॥44॥
 स्तुत्वा प्रसीद भगवन्निति वन्देत् दण्डवत् ॥45॥
 प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ॥46॥
 उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि तत् पुनः ॥47॥
 सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः ॥48॥

Brahman as Narayana, and make Japa of the Mūlamantra. 43. At the places of worship and of the Homa one should meditate on the Deity as having completed His meal, then offer him water for washing followed by the presentation of fragrant betel leaves etc., for purification of the mouth. Again he should be worshipped with flowers. The remnants of the offered food should be given to Vishvaksetna. 44. Afterwards, for a short while at least, the devotee should spend in blissful relaxation, singing my exploits, acting some of them, dancing in ecstasy, and also narrating accounts of My deeds to other devotees. 45. Then he should loudly sing hymns composed by ancient seers as also compositions of great men of later days in non-Sanskrit languages, and fall like a stick in prostration crying out: 'O Lord! Be gracious unto me!' 46. Placing his head on My feet and holding them with both his hands, he should pray: 'Deign to give shelter to this servant seeking refuge at Thy feet out of the fear of this ocean of Samsara infested by the crocodile of death.' 47. He should then meditate that he is receiving flowers, sandal paste etc. as holy Prasada from Me, and reverentially place them on his head. Next, if the Divine Presence is something to be withdrawn, he should through contemplation take it back into the Presence within. 48. I, the essence of all, am

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः ।
 मदर्चा सम्प्रतिष्ठाप्य मन्दिरं कारयेद् दृढम् ।
 पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् ।
 प्रतिष्ठया सार्वभौमं सद्यना भुवनत्रयम् ।
 मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति ।
 यः स्वदत्तां परैर्दत्तां हरेत सुरविप्रयोः ।
 कर्तुश्च सारथेर्होतोरनुमोदितुरेव च ।

अर्चन्नुभयतः सिद्धिं मत्तो विन्दन्त्यभीप्सिताम् ॥49॥
 पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् 50॥
 क्षेत्रापणपुरग्रामान् दत्त्वा मत्सर्षट्तामियात् 51॥
 पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात् 52॥
 भक्तियोगं स लभते एवं यः पूजयेत माम् ॥53॥
 वृत्तिं स जायते विद्भुग् वर्षाणामयुतायुतम् ॥54॥
 कर्मणां भागिनः प्रेत्य भूयो भूयसि तत्फलम् ॥55॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे सप्तविंशोऽध्यायः ॥27॥

present in every object and in oneself. So worship of Me can be done through any object or image that stimulates faith in one at any time. Faith is the most important factor in the efficacy of worship.

The Merits of ritualistic Worship (49-55)

49. A devotee who worships Me thus through this ritualistic form of adoration which combines in itself the Vaidika and Tantrika modes of worship, will attain through My grace all that is good here and hereafter. 50-51. The devotee with means should construct pucca buildings as My temples and have My holy image established there. He should lay beautiful flower gardens there and make endowments of cultivated lands, bazaars, houses, villages etc.; for the conduct of proper and unbroken worship either daily or on special occasions. In this way he should

seek to attain to My being. 52. By the installation of my image one could become an emperor; by building a temple one could become the Lord of the three worlds; by worship etc. in the temple one could attain Brahmaloaka and by doing all these three one could attain to My being. 53. One attains to Me through devotion without any desire. And one who worships Me in the way described, would attain to that state of desirelessness in which true devotion flourishes.

54. Whoever appropriates for himself such wealth as has been given away by oneself or others for the service of the Lord and of holy men, will become a worm subsisting on excreta for countless years. 55. So too, will others who help, prompt or encourage such acts of unholy misappropriation. The more the involvement of the accomplice, the more the consequences accruing to him.

अथाष्टाविंशोऽध्यायः

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।
परस्वभावकर्माणि यः प्रशंसति निन्दति ।
तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः ।
किं मद्रं किममद्रं वा द्वैतस्यावस्तुनः कियत् ।
छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः ।
आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।
तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः ।

विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥ 1॥
स आशु भ्रश्यते स्वार्थादसत्याभिनिवेशतः ॥ 2॥
मायां प्राप्नोति मृत्युं वा तद्वन्नानार्थदृक् पुमान् ॥ 3॥
वाचोदितं तदनृतं मनसा ध्यातमेव च ॥ 4॥
एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥ 5॥
त्रायते त्राति विश्वात्मा ह्लियते हरतीश्वरः ॥ 6॥
निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।

इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥ 7॥

Skandha XI : Chapter 28

JNANA YOGA

Falsity of worldly Values (1-9)

The worshipful Lord said: 1. Seeing the whole world as sprung from the union of Prakriti and Purusha, a person should see the world as a unified whole, and as a consequence, cease from praising or criticising anyone for his nature or actions. 2. The man who takes to praising men's actions and character or to criticising them, quickly swerves away from his goal of unitary consciousness, because of his mind getting excited over impure and changing values (Asat). 3. When the senses, which are the products of Taijasāhan-kara, are overcome by drowsiness, the Jiva is in the false world of dream. When afterwards, the mind is dissolved in deep sleep, he falls into total unconsciousness which resembles the unconsciousness of death itself. The man who sees multiplicity is also very much so in respect of his awareness of his spiritual identity. (That is, just as a Jiva, identified with the condition of sleep, completely loses his capacity to experience any object, so also, identified with waking and dream states and their experience of multiplicity, the

Jiva falls away completely from self-awareness into the state of agitation in waking and dream, and into absolute dullness in sleep.) 4. In the real realm of duality, the classification of things as good and bad has no significance. For, all that is spoken by words, experienced by the senses, and thought by the mind belong to the realm of falsity 5. Though a reflection, an echo, or a snake experienced in a rope has no actual existence, still it generates experiences felt as pleasant or unpleasant. Even so the body and allied entities generate fears until death, that is, until illumination destroys the identification of the Atman with these. 6. All this world is nothing but the Atman. That Omnipotent Being is the created and the creator, the saved and the saviour. That All-encompassing Being is Himself what is destroyed, and the one destroying it.

7. Therefore great seers have not accepted any existent entity other than the uninvolved and unaffected Atman. It is He, the Supreme Cause, that shines as the many. What is accepted as the universe in its threefold aspect (Adhyātmika, Adhidaivika, and Adhibhautika) is a false ap-

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥ 8॥
 प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह ॥ 9॥

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः । अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ॥10॥
 आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । अग्निवद् दारुवदचिद् देहः कस्येह संसृतिः ॥11॥

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम् । संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥12॥
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थगमो यथा ॥13॥
 यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥14॥
 शोकहर्षभयक्रोधलोभमोहस्पृहादयः । अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ॥15॥

देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।

सूत्रं महानित्युरुधेव गीतः संसार आधावति कालतन्त्रः ॥16॥

pearance on the Atman. This world constituted of the three Gunas is the creation of Maya, His power: 8. One who has intellectually understood and spiritually realised the truth that I revealed to you, will neither praise nor insult any one, but go about in the world like the sun who is utterly unconcerned with all that is high or low. 9. Understanding through observation, reasoning, scriptures and one's own realisation that everything having a beginning and an end is false, one should cultivate absolute detachment.

Whose is Bondage (10-16)

Uddhava said: 10. O Lord! Involvement in transmigratory cycle cannot occur to the body, because it is an inert substance and an object of perception. Nor can it happen to the Atman who is pure self-awareness and the subject revealing everything. Samsara cannot occur to either of these, but we find from our experience that Samsara is experienced. 11. The Atman is undecaying, free from passion, unaffected by merits and demerits, untouched by ignorance, and free from the limitations of space and time. And as for the body, it is in itself an inert substance

like a log of wood. It being so, whose is the involvement in Samsara?

The worshipful Lord said: 12. As long as the Atman has connection with the Buddhi, the Indriyas and the body (through superimposition), Samsara, though unreal, is experienced as a fact by the deluded. 13. In the case of a man who thinks of various objects in waking life, the impressions left by those thoughts and objects make him see many phantoms in dream. In the same way though there is no object actually, the body and other objects are perceived as real as a result of the tendencies springing from the beginningless superimposition. Samsara persists so long as this continues. 14. A man who has awakened from a dream is free from the delusion of enjoyments and sufferings he was having in the dream state. (A memory of it however remains.) 15. Sorrow, joy, fear, anger, greed, delusion and all forms of desire as also experiences like birth and death pertain to the Ahan-kara (I-sense), and not to the Atman. When one is in deep sleep, there is no I-sense, and then all such experiences also disappear. 16. It is the Jiva that is involved in the transmigratory cycle, not mere I-sense. The transmigrating self or

अमूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।
 ज्ञानासिनोपासनया शितेनच्छित्त्वा मुनिर्गा विचरत्यतृष्णः ॥17॥
 ज्ञानं विवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।
 आद्यन्तयोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये ॥18॥
 यथा हिरण्यं स्वकृतं पुरस्तान् पश्चाच्च सर्वस्य हिरण्यमस्य ।
 तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ॥19॥
 विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ ।
 समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥20॥
 न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।
 भूतं प्रसिद्धं च परेण यद् यत्तदेव तत् स्यादिति मे मनीषा ॥21॥

the Jiva is none but the Atman who identifies himself as the 'I' with reference to the complex of body, senses, Prana and mind through superimposition. Residing within this complex in identification with it, he is mistaken as an expression of the modifications of matter. Known also as Sutratma and Mahatattva, he is under the domination of Time.

Knowledge and its Method (17-24)

17. The sage wanders forth cutting asunder the knot of Ahankara or I-sense with the sword of knowledge rendered sharp by the service of the Lord and the teacher—the Ahankara which is baseless but which none the less manifests in many forms in identification with the mind, speech, Pranas, body and Karma. 18. Knowledge means Viveka or discriminative understanding. The means for developing it are the scripture, Tapas, tradition, reasoning and experience. Its content consists in the understanding that the Supreme Spirit, who alone was before the universe came into existence and who alone will be when it dissolves, is also what exists in the middle too as the universe and its manifestor Time. 19. The unwrought material gold, of which several objects are made, is seen at the beginning

and at the end of all the series of its changes as objects. It is therefore certain that, in spite of all its transformation, the same gold was there when the objects made of it were seen as existing. In the same way, I am the One that appears as this multitudinous and changing universe, (but I remain intact in spite of all transformations). 20. O dear Uddhava! That Pure Consciousness permeates and illuminates the mind in its three states of waking, dream and sleep. It illumines also the three Gunas of Prakriti forming the cause of these states as also the universe with its triple division of cause, effect and agency. While this pure consciousness or the Turiya (the fourth) exists in concomitance with this universe of multiplicity, it continues to exist in their absence also in the transcendence of Samadhi, as Pure Consciousness, after the elimination of all states and objects. Being concomitant with the world as also existent in its absence, that Pure Consciousness alone is the ultimately true. 21. An entity that did not exist before its origin and ceases to be after it is destroyed, cannot be there in the middle also. It is said to exist only in name. Whatever is the substance with which a thing is made and held in manifestation, that thing only can be the causal and manifesting substance.

अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।
 ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥22॥
 एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।
 छित्त्वाऽऽत्मसन्देहमुपारमेत स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥23॥
 नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।
 मनोऽन्नमात्रं धिषणा च सत्त्वमहङ्कृतिः खं क्षितिरर्थसाम्यम् ॥24॥
 समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।
 विक्षिप्यमाणेस्त किं नु दूषणं घनैरुपेतैर्विगतै रवेः किम् ॥25॥
 यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।
 तथाक्षरं सत्त्वरजस्तमोमलैरहंमतेः संसृतिहेतुहेतुभिः परम् ॥26॥
 तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।
 मद्भक्तियोगेन दृढेन यावद् रजो निरस्येत मनःकषायः ॥27॥

This is My settled view. 22. This multitudinous world, which is a projection of Rajas, was non-existent before creation but is yet experienced as existing. It is so because Brahman who alone is self-existent and self-luminous, shines as all these effects—as the Indriyas and the mind which form the instruments for revealing, and as the five elements and the objects in general that are revealed by them.

23. One should withdraw from all objects of the lustful senses and be established in the joy of the Atman, cutting asunder all doubts about Him with the help of the Veda and sound reasoning, which can eradicate the experience that the body is the Self. 24. The body is not the Self, the self-conscious intelligence, because it is constituted of earth, like pots and such other entities. In the same way the senses, their presiding deities, the vital energy, the Buddhi, the Chitta, and the I-sense cannot be the Atman, because like the body they are all based on food (or matter). The five elements and their products like sound and other sense objects and Prakriti cannot be the Atman, in so far as they are all inert substances without

consciousness.

The State of the Knowing One (25-37)

25. For one who has known My Being fully and is established in it, of what consequence, good or bad, can the controlled or the wandering moods of the senses be? Does the gathering or dispersal of the clouds make any difference to the sun? 26. Just as air, fire, water and earth do not dry, burn, wet or dirty the sky, just as the recurring climatic changes like summer, winter etc., do not make any impression on it, so the undecaying Self, which transcends the I-sense, is not affected by Sattva, Rajas and Tamas, the Gunas of Prakriti causing involvement to the Jiva in Samsara.

27. Though this is in fact the truth, it should not make an aspirant in any way slacken his efforts at self-control. Until, by the practice of whole-hearted devotion to Me, the aspirant has totally cleansed his mind of its addiction to sense enjoyments, he should with extreme vigilance prevent his mind from cultivating attachment to objects of the senses created by

यथाऽऽमयोऽसाधुचिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।
 एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ॥28॥
 कुयोगिनो ये विहितान्तरायैर्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।
 ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥29॥
 करोति कर्म क्रियते च जन्तुः केनाप्यसौ चोदित आनिपातात् ।
 न तत्र विद्वान् प्रकृतौ स्थितोऽपि निवृत्ततृष्णः स्वसुखानुभूत्या ॥30॥
 तिष्ठन्तमासीनमुत व्रजन्तं शयानमुक्षन्तमदन्तमन्नम् ।
 स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ॥31॥
 यदि स्म पश्यत्यसदिन्द्रियार्थं नानानुमानेन विरुद्धमन्यत् ।
 न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ॥32॥
 पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।
 निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ॥33॥
 यथा हि भानोरुदयो नृचक्षुषां तमो निहन्यान्न तु सद् विधत्ते ।
 एवं समीक्षा निपुणा सती मे हन्यात्तमिह पुरुषस्य बुद्धेः ॥34॥

Maya. 28. Just as an inadequately treated disease lurks behind and troubles a patient from time to time, so also an immature Yogi, whose sensuous and active tendencies lie suppressed and hidden, is constantly harassed by these tendencies submerged in the mind. 29. But these half-baked Yogis, whose fall is caused by the human agencies consisting of friends and relatives who are the instruments put forth by Devas to accomplish this purpose, come back to the path of Yoga in their next birth on account of the powerful impressions of their past life. They will not become addicted to worldliness.

30. An ignorant Jiva, prompted by some desire or other, will be performing actions (Karma) till the fall of his body, subjecting himself to the effects of such actions. But a man of enlightenment, though living in the body, is free from all desires, as he is immersed in the bliss of the Self. Being thus free from ego-centred desires, his actions do not affect him. 31. An enlightened man, who dwells in the Self always, does not know even that he has a body, much less that he is doing anything,

when he is seen to perform even all natural functions like resting, sitting, walking, lying, eating and evacuating. 32. Even though he might be perceiving the false objects of the senses, he is convinced of their falsity because of their manifoldness and sublatibility just like that of the experiences of dream on awakening. (The experience of objects in waking life is to him only like the perception of the dream-world in memory or imagination after one awakens from sleep.)

33. O Uddhava! In the state of ignorance, the body wrought out of the Gunas of Prakriti and Karma, which are themselves the products of ignorance, is totally superimposed on the Atman, and thereby it is experienced in inseparable identity with it. It is this ignorance, and its product, the body, that are sublated by Jnana. The Atman on the other hand is always the same—it is not newly realised in Mukti, nor has it been lost in bondage. 34. Just as the sun, when he rises, only removes the obstacle to vision from the eye, and does not create anything to be seen,

एष स्वयंज्योतिरजोऽप्रमेयो
एकोऽद्वितीयो वचसां विरामे
एतावानात्मसम्मोहो यद् विकल्पस्तु केवले ।
यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् ।
योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः ।
योगधारणया कांश्चिदासनैर्धारणान्वितैः ।
कांश्चिन्ममानुध्यानेन नामसंकीर्तनादिभिः ।
केचिद् देहमिमं धीराः सुकल्पं वयसि स्थिरम् ।
न हि तत् कुशलादृत्यं तदायासो ह्यपार्थकः ।
योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात् ।

महानुभूतिः सकलानुभूतिः ।

येनेषिता वागसवश्चरन्ति ॥35॥

आत्मभूते स्वमात्मानमवलम्बो न यस्य हि ॥36॥
व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥37॥
उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ॥38॥
तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्देहेत् ॥39॥
योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः ॥40॥
विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥41॥
अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ॥42॥
तच्छ्रद्धयान्न मतिमान् योगमुत्सृज्य मत्परः ॥43॥

so the perfect spiritual intuition relating to Me only removes the ignorance from the aspirant's understanding, whereupon the Atman shines as it always has been shining. Nothing new comes into being. 35. He is self-luminous Consciousness, unoriginated and unfathomable. He is limitless Self-Consciousness without the polarity of subject and object, including in Himself all self-conscious centres and their experiences. He is the absolute One without a second, intuited when thought and words retreat unable to go further, but whose presence makes the work of words and the vital energy possible. 36. When the Atman is the sole existence, it is a delusion of the mind to see anything different from Him. For, apart from Him, the Atman realised as the Self, there is no other support for the multiplicity. 37. It is only the conceited pseudo-scholars (the Purvamimamsakas) that consider this world of multiplicity, constituted of the five elements and distinguished by name and form, as unsublatable and real, and hold that the Vedantic passages revealing the nature of Reality are only eulogies of the agents, Devatas and other factors entering into the sacrificial cult of the Vedas. Such a contention is baseless.

38. Yogis who are yet to attain the goal may get physical ailments. The following is the instruction for counteracting them. 39. By concentration (Dharana) on sun and moon the fevers due to cold and due to heat respectively can be counteracted. Other ailments due to Vata (humour of wind) should be erased by Asanas (postures) combined with Dharana. Others arising from sins, planetary influence and serpents should be overcome by austerity, Mantras, and medicines. 40. Obstacles like lust and anger should be combated by the continuous practice of the disciplines of hearing, praising and remembering Me. Pride, hypocrisy and other bad traits of character should be overcome by the service of great men. 41. There are some Yogis who, through ways mentioned above and by others, seek to make the body strong and young, and then utilise it for the acquisition of psychic powers. 42. Wise men should not approve of this. For, the body being perishable like the fruit of a tree, any attempt to preserve it for all time is futile. 43. A person following the path of Yoga may have health and strength of body. But the intelligent devotee holding Me as the highest should not be diverted from spiritual discipline to physical well-being and attainment of Siddhis. 44. But if one

योगचर्यामिमां योगी विचरन् मदपाश्रयः । नान्तरात्यैविहन्त्येत निःस्पृहः स्वसुखानुभूः ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धेऽष्टाविंशोऽध्यायः ॥28॥

treading the path of Yoga is entirely dependent on Me and is completely desire-

less, he will meet with no obstacle, being full of the joy of the Self.

अथैकोनत्रिंशोऽध्यायः

उद्धव उवाच

सुदुश्चरामिमां मन्ये योगचर्यामनात्मनः । यथाञ्जसा पुमान् सिद्धयेत् तन्मे ब्रूह्यञ्जसाच्युत ॥
 प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः । विषीदन्त्यसमाधानात्मनोनिग्रहकर्षिताः ॥ 2॥
 अथात आनन्ददुग्धं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन ।
 सुखं नु विश्वेश्वर योगकर्मभिस्त्वन्माययामी विहता न मानिनः ॥ 3॥
 किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।
 योऽरोचयत् सह मृगैः स्वयमीश्वराणां श्रीमत्किरीटतटपीडितपादपीठः ॥ 4॥
 त्वं त्वाखिलात्मदयितेश्वरमाश्रितानां सर्वार्थदं स्वकृतविद् विसृजेत को नु ।
 को वा भजेत् किमपि विस्मृतयेज्नु भूत्यै किं वा भवेन्न तव पादरजोजुषां नः ॥ 5॥

Skandha XI : Chapter 29

CONCLUDING INSTRUCTION TO UDDHAVA

Excellence of Bhagavata Dharma (1-16)

Uddhava said: 1. O Lord! The path of communion through knowledge that you have described is extremely difficult for one who has not yet conquered his senses. O Achyuta! Expound to me in an easily understandable manner a way of communion which is practicable for an ordinary person. 2. O lotus-eyed one! Generally the Yogis who try to obtain mastery over their mind, exhaust themselves in that effort in vain. Having failed in their effort they get frustrated. 3. Therefore, men of true discrimination, in place of going for these difficult paths, seek shelter at Thy nectar-showering feet and are at ease. O Lord of all! Those others, who out of pride in their own capacity adopt the paths of Karma and Yoga, are deluded

by Thy Maya. 4. O Achyuta! O Thou the well-wisher of all! Such is Thy glory that even all the world-lords like Brahma are always making their obeisance to Thee touching Thy feet with their crowns. In spite of this abounding glory, Thou didst condescend to seek the friendship of mere animals in Thy incarnation as Rama and of cattle and lowly men in the present incarnation as Krishna. What wonder is there then in Thy giving Thy own self to Thy devotees, Thy servants who have none but Thee as refuge? 5. Who that is conscious of the invaluable blessings received from Thee will not yearn to serve Thee, the soul of all, the most lovable of all, the bestower of the prayers of all? Who will, in preference to Thy service, seek heaven and other boons, even if bestowed by Thee, as they lead to mere sensuous

नैवोपयन्त्यपचितं कवयस्तवेश ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वर्गतिं व्यनक्ति ॥ 6॥

श्रीशुक उवाच

इत्युद्धवेनात्यनुरक्तचेतसा पृष्ठो जगत्क्रीडनकः स्वशक्तिभिः ।
गृहीतमूर्तित्रय ईश्वरेश्वरो जगाद सप्रेममनोहरस्मितः ॥ 7॥

श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् । याञ्छद्भ्याऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम् । 8॥
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् । मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥ 9॥
देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् । देवासुरमनुष्येषु मद्भक्ताचरितानि च ॥ 10॥
पृथक्सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् । कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभिः ॥ 11॥
सामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥ 12॥
इति सर्वाणि भूतानि मद्भावेन महाद्युते । सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ॥ 13॥
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥ 14॥

enjoyments and consequent forgetfulness of Thee? There is nothing that Thy servants cannot get; but a true servant of Thine cares for nothing but the service of Thy feet. 6. Even enlightened beings like Brahma are not able to repay even to a small extent Thy gracious blessings in spite of serving Thee joyfully for two Parārdhas as Thy agent in creation. That blessing consists in Thy manifesting as the inner pervader within and as the teacher without, effacing all evil tendencies of Jivas and thereby revealing one's real nature as the Atman.

Sri Suka said: 7. Being thus questioned with intense love by Uddhava, the Supreme Lord, who has manifested Himself as the Trimurti by assuming the three powers of His, and who plays with the world as His toy, replied with a loving and attractive smile lighting His face.

The worshipful Lord said: 8. I shall now speak to you about the glorious Dharma propounded by Me, by observing which with faith and devotion man can overcome Samsara which is difficult to be conquered by other means. 9. Always remembering Me, having one's mind both

conscious and sub-conscious resigned to Me, and having full conviction in, and acceptance of, My Bhagavata Dharma, an aspirant should do all actions deliberately as offerings unto Me. 10. He should visit pilgrim-spots which are places that have gained sanctity by the stay of My great devotees. He should also try to follow the example set by My great devotees among different species of beings like Devas, Asuras, and men. 11. He should individually or forming an association with others observe days specially sacred to Me with grand celebrations attended with music, dance, processions, and display of royal insignia like the ceremonial umbrella.

12. The pure-minded devotee should recognise Me, the Lord of all, in the Spirit pervading within and without every object including himself, like the Akasa pervading everything unobstructed by any barriers. 13-14. O Uddhava of mighty intelligence! Know him to be a man of true illumination (Pandita) who, with the help of the insight born of knowledge, could have evenness of outlook and perceive and honour all beings as My mani-

नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् ।
 विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम् ।
 यावत् सर्वेषु भूतेषु मद्भावो नोपजायते ।
 सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया ।
 अयं हि सर्वकल्याणं सध्रीचीनो मतो मम ।
 न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि ।
 यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् ।
 एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
 एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य संग्रहः ।

festations—be they holy men or outcastes, persecutors or adorers of holy men, the sun or a spark of fire, a tranquil personage or a ferocious and cruel man. 15. In those who constantly seek to find My presence in all human beings, there will no longer be any competitiveness with equals, jealousy towards superiors, contempt for inferiors, and too much self-consciousness with regard to oneself. 16. Overlooking the ridicule of friends and relatives, casting aside the sense of high and low on mere physical considerations, and throwing away all shyness and shame based on such ideas, one should fall down in prostration like a stick before all beings—dogs, outcastes, cattle, asses etc., seeing all of them as manifestations of the Supreme Being.

Universal Adoration (17-22)

17. Until the consciousness that all these beings are My manifestations has been established in the mind, one should commune with Me through external worship and the practice of My presence in all through thought, word and action. 18. By virtue of practising the presence of the Atman everywhere, a devotee gains that knowledge by which he perceives everything as Brahman. He becomes free from all doubts and he can abandon all Karmas. 19. Of all means of spiritual discipline,

स्पर्धासूयातिरस्काराः साहङ्कारा वियन्ति हि ॥15॥
 प्रणमेद् दण्डवद् भूमावाञ्चचाण्डालगोखरम् ॥16॥
 तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥17॥
 परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥18॥
 मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥19॥
 मया व्यवसितः सम्यङ्निर्गुणत्वाद्नाशिषः ॥20॥
 तदायासो निरर्थः स्याद् भयादेरिव सत्तम ॥21॥
 यत् सत्यमनृतेनेह मर्त्येनाप्नोति सामृतम् ॥22॥
 समासव्यासविधिना देवानामपि दुर्गमः ॥23॥

the best according to Me is to practise My presence in everything through the functioning of the three instruments—mind, speech and action. 20. O Uddhava! When the Dharma propounded by Me (Bhagavata Dharma), in which all actions are done in dedication to Me without an eye on the fruits of action, is accepted and practised, there is no wastage in all one's efforts from the beginning. For, unlike in rites done with desires for fruits, which would end in total failure if done improperly, here in this path whatever is done helps one's spiritual evolution in this birth or in another, and one can continue from where one has left. Its basis is spiritual and not material, and so its effects are imperishable. This is, as I, the Supreme One, have ordained. 21. O noble one! Even ordinary vain worldly actions like running away and crying due to fear and sorrow, if done in dedication to Me, even that comes to have spiritual potency. There is no need then to speak about the high spiritual efficacy of Bhagavata Dharma consciously practised. 22. The attainment of Me, the True, the Immortal, with the help of even this insignificant mortal body, is the real wisdom of the wise and the skill of the skilful.

The Glory of these Teachings (23-34)

23. I have now expounded to you the

अभीक्ष्णशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत् ।
 सुविविक्तं तव प्रश्नं मयैतदपि धारयेत् ।
 य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्कलम् ।
 य एतत् समधीयीत पवित्रं परमं शुचि ।
 य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः ।
 अप्युद्धव त्वया ब्रह्म सखे समवधारितम् ।
 नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च ।
 एतैर्दोषैर्विहीनाय ब्रह्मण्याय प्रियाय च ।
 नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते ।
 ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे ।

मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।

तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥34॥

एतद् विज्ञाय मुच्येत पुरुषो नष्टसंशयः ॥24॥
 सनातनं ब्रह्मगुह्यं परं ब्रह्माधिगच्छति ॥25॥
 तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना ॥26॥
 स पूयेताहरहर्मा ज्ञानदीपेन दर्शयन् ॥27॥
 मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते ॥28॥
 अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥29॥
 अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ॥30॥
 साधवे शुचये ब्रूयाद् भक्तिः स्याच्छ्रद्धयोषिताम् ॥31॥
 पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥32॥
 यावानर्थो नृणां तात तावांस्तेऽहं चतुर्विधः ॥33॥

essence of the doctrine of Brahman propounded by the Veda (Upanishads), both in summary and in detail. Even the Devas cannot have the benefit of such an exposition. 24. These teachings on spiritual wisdom have been clearly expounded to you again and again in the light of valid reasoning. Hearing this all doubts will be cleared and liberation attained. 25. Even a person who reflects on the questions put by you and to which I have given answers, will attain to that imperishable Brahman whose truth is revealed by the Veda. 26. To that pious person who fully expounds this teaching on Brahman among My devotees, to him I gift My own self out of love for him. 27. He who every day reads loudly this holy and sanctifying discourse, he will be revealing Me to all with the lamp of knowledge. He sanctifies himself as well as others thereby. 28. A man who hears it every day diligently in an attitude of supreme devotion to Me, will be freed from the bondage of Karma. 29. O Uddhava, my dear friend! Have you fully grasped the Supreme Truth I have explained to you? Is your mind free from grief and delusion? 30. You should not reveal this to

a hypocrite having no real faith, to an atheist who accepts neither God nor His revelation, to a crafty man, to one who does not like to hear it, or to one without any trace of devotion. 31. You can impart it to people who are without the above-mentioned defects—to persons who are devoted to holy men and to Me, who are of high moral standard, and who are pure in life. If they have devotion, it can be imparted also to persons of inferior birth. 32. After studying this discourse there is nothing more for a spiritual aspirant to enquire about and understand, just as after one drinks nectar there is nothing better to drink.

33. For a high-minded devotee like you I am verily the four ultimate values of life—morality obtained through Karma; wealth and prosperity obtained through trade, industry and state-craft; Siddhis obtained through Yoga; and liberation obtained through enlightenment. 34. When a man abandons dependence on all self-centred actions and resigns himself to Me, he then becomes very dear to Me. Established in the sense that he is the Immortal Spirit, he becomes fit to be one with the Universal Being, Brahman.

श्रीशुक उवाच

स एवमादर्शितयोगमार्गस्तदोत्तमश्लोकवचो निशम्य ।
बद्धाञ्जलिः प्रीत्युपरुद्धकण्ठो न किञ्चिदूचेऽश्रुपरिप्लुताक्षः ॥35॥
विष्टभ्य चित्तं प्रणयावघूर्णं धैर्येण राजन् बहु मन्यमानः ।
कृताञ्जलिः प्राह यदुप्रवीरं शीर्ष्णा स्पृशंस्तच्चरणारविन्दम् ॥36॥

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव सन्निधानात् ।
विभावसोः किं नु समीपगस्य शीतं तमो भीः प्रभवन्त्यजाद्य ॥37॥
प्रत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमयः प्रदीपः ।
हित्वा कृतज्ञस्तव पादमूलं कोऽन्यत् समीयाच्छरणं त्वदीयम् ॥38॥
वृक्णश्च मे सुदृढः स्नेहपाशो दाशार्हवृष्ण्यन्धकसात्वतेषु ।
प्रसारितः सृष्टिविवृद्धये त्वया स्वमायया ह्यात्मसुबोधहेतिना ॥39॥
नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ॥40॥
श्रीभगवानुवाच
गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं मन्नाश्रमम् । तत्र मत्पादतीर्थेदि स्नानोपस्पर्शनैः शुचिः ॥41॥
ईक्ष्यालकनन्दाया विधूताशेषकल्मषः । वसानो वल्कलान्यङ्ग वन्यभुक् सुखनिःस्पृहः ॥42॥
तितिक्षुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥43॥
भक्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन् । मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव ।
अतिव्रज्य गतीस्तिष्ठो मामेष्ट्यसि ततः परम् ॥44॥

Uddhava advised to go to Badari (35-49)

Sri Suka said: 35. Being thus instructed by the Lord in the path of spiritual communion ending in enlightenment, Uddhava stood there dumb for a while, his voice choked by the surging waves of love and his eyes overflowing with tears. 36. With great effort he controlled his mind that had been overpowered by Divine love to the point of speechlessness. Conscious of the great blessing that the Lord had bestowed on him, he said with his palms joined in salutation, and his head touching the lotus feet of Krishna, the Lord of the clan of Yadus.

Uddhava said: 37. O Thou, more ancient than Brahma himself! Thy very proximity has liquidated the ignorance-born darkness of delusion in me, a refugee at Thy feet. Where is cold, darkness and fear for a

man who sits near a burning fire! 38. Still Thou hast taken the trouble to transmit that light of knowledge to Thy servant through this elaborate exposition. Which grateful man will desert the service of so loving a master and seek any other shelter? 39. That strong bond of love embracing the clans of Vrishnis, Dāsārhas, Andhakas, Sāttvatas and others that Thy Yogamaya has established in Me for the progress of Thy creative activities, has now been cut asunder by Thee with this sword of Self-knowledge. 40. Salutations to Thee, O master Yogin, who confers the fruits of their striving on Yogis! Bless me, Thy refugee, so that I may have constant and unwavering attachment for Thy sacred feet!

The worshipful Lord said: 41-44. O Uddhava! I direct you to go to the celebrated place of pilgrimage known as

श्रीशुक उवाच

स एवमुक्तो हरिमेधसोद्धवः प्रदक्षिणं तं परिसृत्य पादयोः ।
 शिरो निधायाश्रुकलाभिरार्द्रधीर्न्यषिञ्चदद्वन्द्वपरोऽप्यपक्रमे ॥45॥
 सुदुस्त्यजस्नेहवियोगकातरो न शक्नुवंस्तं परिहातुमातुरः ।
 कृच्छ्रं ययौ मूर्धनि भर्तृपादुके बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥46॥
 ततस्तमन्तर्हृदि संनिवेश्य गतो महाभागवतो विशालाम् ।
 यथोपदिष्टां जगदेकबन्धुना तपः समास्थाय हरेरगाद् गतिम् ॥47॥
 य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।
 कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥48॥
 भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्ने भृङ्गवद् वेदसारम् ।
 अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥49॥
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे एकोनत्रिंशोऽध्यायः ॥29॥

Badaryāshrama, specially sanctified by My presence. There is the river Alakanda whose sight itself is purifying. By Achamana in that river which carries the sanctified water flowing from My feet, you will be rid of all sins. Wearing tree-bark as clothing, subsisting on roots and fruits, and free from all desire for enjoyments, live without caring for extremes of climate and ready to put up patiently with any situation that might face you. Self-controlled, tranquil, good-natured, undistracted and endowed with knowledge and experience, think deeply in solitude over what I have taught you. With speech and thought absorbed in Me, and living according to the Dharma I have taught, you will pass out of all material realms and attain to My transcendent state.

Sri Suka said: 45. Instructed thus by Sri Hari, whose remembrance is the antidote for Samsara, Uddhava circumambulated the Lord, and placed his head at the feet of the Lord. Though his mind had transcended the three Gunas, the thought of going away to Badari leaving his Lord melted his heart and the agony of his love expressed itself in torrential tears that washed the Lord's holy feet. 46. With a mind stricken by the thought of

separation from his most beloved Lord, he felt extremely distressed and found it impossible to take leave of Him and start for Badari. Then placing on his head the Lord's sandals presented to him, and prostrating before him again and again, he left the place somehow. 47. Realising the Lord as lodged in his heart, the great devotee left for Visāla (Badaryāshrama). Staying there, he practised what the Lord, the universal friend of all, had instructed, and attained to the state of Hari.

48. Thus the Lord Krishna, whose feet are worshipped by the great Yogis, has collected this cream of knowledge from the ocean of Bliss, the extensive devotional tradition, for the instruction of His devotee Uddhava. He who imbibes it with pure and powerful faith in its potency will save himself as also any one who associates with him. 49. In order to rid devotees of the fear of death and old age, the great Being Krishna, from whom the Veda originated, has herein gathered from the extensive garden of Vedic thought, this concentrated honey of knowledge and realisation of the Supreme. As He collected the Amrita from the ocean for being distributed among the Devas, so has He placed this teaching before all

devotees for their benefit. I salute that all beings.
Supreme Person, Krishna, the greatest of

अथ त्रिंशोऽध्यायः

राजोवाच

ततो महाभागवत उद्धवे निर्गते वनम् । द्वारवत्यां किमकरोद् भगवान् भूतभावनः ॥ 1॥
ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः । प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत् ॥ 2॥
प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शेकुः कर्णाविष्टं न सरति ततो यत् सतामात्मलग्नम् ।
यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः ॥ 3॥

ऋषिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् । दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यद्वनिदम् ॥ 4॥
एते घोरा महोत्पाता द्वारवत्यां यमकेतवः । मुहूर्तमपि न स्थेयमत्र नो यदुपुङ्गवाः ॥ 5॥
स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्तिवतः । वयं प्रभासं यास्यामो यत्र प्रत्यक्सरस्वती ॥ 6॥
तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्नपनालेपनार्हणैः ॥ 7॥
ब्राह्मणास्तु महाभागान् कृतस्वस्त्ययना वयम् । गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभिः ॥ 8॥

Skandha XI : Chapter 30

THE FRATRICIDAL HOLOCAUST

Forebodings (1-9)

The Rajah said: 1. After Uddhava had left Dwaraka, what did the worshipful Lord, the cause of all causes, do at Dwaraka? 2. When his clan of the Yadus was condemned to destruction by the curse of the holy men, how did He abandon that glorious earthly form of His which used to enthrall the senses of all men by its superb excellences? 3. Seeing that unique form, women found it impossible to withdraw their eyes therefrom. Devotees into whose heart it entered through the portals of their ear, found it unerasably impressed on their minds. Poets found its beauty stimulating a new glow of inspiration to their words bringing them world-wide reputation. And seeing that form seated in the chariot of Arjuna as it coursed through the battlefield of Kuruk-

shetra, countless warriors dying in battle attained identity with it.

Sri Suka said: 4. Taking note of the numerous inauspicious portents that were observed on land, in the sky, and in the intermediary regions, Krishna said as follows to the unsuspecting Yadus gathered in the assembly hall known as Sudharma. *The worshipful Lord said:* 5. 'O leaders of the Yadavas! Terrible portents indicative of death are seen in Dwaraka. It is not proper for us to stay here even a moment longer. 6. Let women, children, and old people go to the place known as Sankhoddhāra. We menfolk will go to Prabhasa where the river Saraswati flows to the west. 7. Taking purifying bath there and observing fast, we shall with concentrated minds adore the Devatas (divine agencies) with ceremonial bath, unguents and other ingredients of worship. 8. We

विधिरेष हरिष्टघ्नो मङ्गलायनमुत्तमम् । देवद्विजगवां पूजा भूतेषु परमो भवः ॥ 9॥
 इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः । तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥ 10॥
 तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः । चक्रुः परमया भक्त्या सर्वश्रेयोपबृंहितम् ॥ 11॥
 ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु । दिष्टविभ्रंशितधियो यद्द्रवैर्भ्रश्यते मतिः ॥ 12॥
 महापानाभिमत्तानां वीराणां दृप्तचेतसाम् । कृष्णमायाविमूढानां सङ्घर्षः सुमहानभूत् ॥ 13॥
 युयुधुः क्रोधसंरब्धा वेलायामाततायिनः । धनुर्भिरसिभिर्मल्लैर्गदाभिस्तोमरष्टभिः ॥ 14॥
 पतत्पताकै रथकुञ्जरादिभिः खरोष्ट्रगोभिर्महिषैर्नरैरपि ।
 मिथः समेत्याश्वतरैः सुदुर्मदा न्यहञ्छरैर्दद्भिरिव द्विपा वने ॥ 15॥
 प्रद्युम्नसाम्बौ युधि रूढमत्सरावक्रूरभोजावनिरुद्धसात्यकी ।
 सुभद्रसंग्रामजितौ सुदारुणौ गदौ सुमित्रासुरथौ समीयतुः ॥ 16॥
 अन्ये च ये वै निशठोल्मुकादयः सहस्रजिच्छतजिद्भानुमुख्याः ।
 अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम् ॥ 17॥
 दाशार्हवृष्ण्यन्धकभोजसात्वता मध्वर्बुदा माथुरशूरसेनाः ।
 विसर्जनाः कुरुराः कुन्तयश्च मिथस्ततस्तेऽथ विसृजः सौहृदम् ॥ 18॥
 पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च स्वस्त्रीयदौहित्रपितृव्यमातुलैः ।
 मित्राणि मित्रैः सुहृदः सुहृद्भिर्जातीस्त्वहञ्ज्ञातय एव मूढाः ॥ 19॥

shall seek the blessings of many holy men, making presentation to them of cloth, money, land, cows, elephants, horses, chariots and houses. 9. By observing this commandment, dangers are averted and all-round welfare secured. The worship of the Divinities, holy men and cows brings good to living beings.'

Destruction of the Yadavas (10-24)

10. All the elders of the Yadavas agreed to this proposal of Krishna, the destroyer of Madhu. They crossed the ocean in boats, and travelled to Prabhasa in their chariots. 11. There the Yadavas performed with great devotion all the holy rites mentioned by the Lord and many more. 12. Afterwards, deprived of discrimination by a stroke of destiny as it were, they took heavy doses of a heady, sweet wine called *Maireya*. 13. A fierce quarrel soon arose among those proud and haughty Yadava heroes under the influence of the powerful drink, augmented by the deluding effect of Krishna's resolve. 14.

Excited by anger and intent on killing one another, they fought with weapons like bows and arrows, swords and maces, spears and javelins. 15. With the banners of chariots, cavalry and infantry fluttering, and seated on various kinds of mounts like camels, donkeys, bulls, buffaloes and horses, they confronted one another and caused mutual destruction as elephants do in the forests with their tusks. 16. In that bitter conflict they clashed with one another in duels—Pradyumna with Sāmba, Akrūra with Bhoja, Aniruddha with Sātyaki, Subhadra with Sangrāmajit, the fierce Gada with his namesake Gada, and Sumitra with Suratha. 17. Under the delusion caused by the Lord, other intoxicated heroes like Nisatha, Ulmuka, Sahasrajit, Satajit, and Bhānu fought among themselves. 18. The various clans of the Yadus, Dāsārhas, Vrishnis, Andhakas, Bhojas, Sāttvatas, Madhus, Arbudas, Māthuras, Sūrasenas, Visarjanas, Kukuras, Kuntis etc., all fought among themselves forgetting their kinship. 19. They

शरेषु क्षीयमाणेषु भज्यमानेषु धन्वसु ।
 ता वज्रकल्पा ह्यभवन् परिघा मुष्टिना भृताः ।
 प्रत्यनीकं मन्यमाना बलभद्रं च मोहिताः ।
 अथ तावपि संक्रुद्धावुद्यम्य कुरुनन्दन ।
 ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम् ।
 एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः ।
 रामः समुद्रवेलायां योगमास्थाय पौरुषम् ।
 रामनिर्याणमालोक्य भगवान् देवकीसुतः ।
 बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया ।
 श्रीवत्साङ्गं घनश्यामं तप्तहाटकवर्चसम् ।
 सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम् ।
 कटिसूत्रब्रह्मसूत्रकिरीटकटकाङ्गदैः ।
 वनमालापरीताङ्गं मूर्तिमद्भिर्निजायुधैः ।

शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जहुरेरकाः ॥20॥
 जघ्नुर्द्विषस्तैः कृष्णेन वार्यमाणास्तु तं च ते ॥21॥
 हन्तुं कृतधियो राजन्नापन्ना आततायिनः ॥22॥
 एरकामुष्टिपरिघौ चरन्तौ जघ्नतुर्युधि ॥23॥
 स्पर्धाक्रोधः क्षयं नित्ये वैणवोऽग्निर्यथा वनम् ॥24॥
 अवतारितो भुवो भार इति मेनेऽवशेषितः ॥25॥
 तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥26॥
 निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥27॥
 दिशो वितिमिराः कुर्वन् विधूम इव पावकः ॥28॥
 कौशेयाम्बरयुग्मेन परिवीतं सुमङ्गलम् ॥29॥
 पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम् ॥30॥
 हारनूपुरमुद्राभिः कौस्तुभेन विराजितम् ॥31॥
 कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारुणम् ॥32॥

fought—sons with fathers, brothers with brothers, uncles with nephews, grand-fathers with grandsons, friends with friends, and relatives with relatives—and thus themselves killed their own near and dear ones under the delusion caused by the worshipful Lord.

20. When arrows and weapons were exhausted, when all bows were broken, they plucked the Eraka reeds with their fists. 21. The reed, as they held it in their hands, became as hard as batons of adamant. They charged one another with it as determined antagonists and when the Lord Krishna tried to restrain them from the fight, they attacked him too. 22. Considering Balabhadra too to be one on the enemy's side, they rushed at him with weapons to kill him. 23. Therefore, Krishna and Rama too, pretending to be in an angry mood, moved about the place, killing many with the Eraka grass, wielding them like iron bars. 24. Cursed by the holy men and deluded by the Lord's Maya, the flame of anger ignited among the Yadavas by mutual antagonism burnt up that entire race as a fire generated by the mutual friction of bamboos consumes

a bamboo forest.

Krishna shot at by Hunter (25-40)

25. When his own clan was thus destroyed, the Lord felt satisfied that the residual burden of the earth had also been lightened. 26. Rama now entered into meditation on the Supreme Being sitting on the seashore and gave up the human body in that state, uniting his Self with the Supreme Self. 27. Seeing Rama's exit from the worldly scene, the worshipful Lord Sri Krishan sat silently on the ground under an Aswattha tree. 28. He sat there assuming his form with four arms, and illumining all the surroundings with his lustre, like a fire without heat or smoke. 29-32. Sporting the Srivatsa mark; blue like a rain cloud; shining like molten gold on account of his wearing a yellow cloth; highly auspicious to see; having a lotus-like face beautified by a charming smile and lovely eyes; embellished with shining fish-marked ear pendants, girdle, holy thread, diadem, bracelets, armlets, pearl necklaces, anklets, Kaustubha jewel and the encircling floral wreath; and surrounded by his weapons in forms assumed—he sat

मुसलावशेषायः खण्डकृतेषुर्लुब्धको जरा । मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया ॥33॥
 चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः । भीतः पपात शिरसा पादयोरसुरद्विषः ॥34॥
 अजानता कृतमिदं पापेन मधुसूदन । क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ ॥35॥
 यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम् । वदन्ति तस्य ते विष्णो मयासाधु कृतं प्रभो ॥36॥
 तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् । यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम् ॥37॥
 यस्यात्मयोगरचितं न विदुर्विरिञ्चो रुद्रादयोऽस्य तनयाः पतयो गिरां ये ।
 त्वन्मायया पिहितदृष्टय एतदञ्जः किं तस्य ते वयमसद्गतयो गृणीमः ॥38॥

श्रीभगवानुवाच

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे । याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् 39॥
 इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा । त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥40॥
 दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम् । वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ॥41॥
 तं तत्र तिग्मद्युभिरायुधैर्वृतं ह्यश्वत्थमूले कृतकेतनं पतिम् ।
 स्नेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ॥42॥

under the Aswattha tree resting his lotus-red left leg on the right thigh.

33. A hunter named Jara, into whose hands the residual bit of the iron pestle had fallen, had made an arrow-head out of it. Now this hunter mistook the feet of the Lord to be the face of an animal, and shot at him with this fateful arrow-head. 34. Coming near, he found a noble human form with four arms. His offence made him tremble with fear, and falling down at the feet of the Lord, he said: 35. 'O Lord, Thou destroyer of Madhu! My sinful self has done this in utter ignorance. O Thou, the eternally pure and the far-famed one for holiness! Deign to pardon this sinner. 36. I have done a great offence to Thee, O Vishnu, whose very remembrance, great men say, will dispel the darkness of ignorance in men. 37. Therefore, O Lord of Vaikuntha, kill me soon—me a hunter of animals—so that I may never more do such high-handed acts against great men. 38. Even Brahma, his offspring Rudra and others and the Rishis who are the masters of the Veda, fail to understand the mystery of Thy creation, the universe, veiled as their vision

is by Thy Maya. How then can a most ignorant and humble hunter understand by himself that Thou art subject to the curse of holy men?'

The blessed Lord said. 39. 'O Jara! Do not entertain any fear. Get up. What you have executed is only due to My resolve. By My will you shall gain heaven, the realm where men who do good works go.' 40. Commanded thus by the worshipful Lord Krishna who had assumed a body out of His own will, Jara, after circum-ambulating Him thrice, ascended the divine vehicle that had come to fetch him and attained to heaven.

Dāruka's Meeting with Krishna (41-50)

41. Dāruka, the charioteer of the Lord, was now going about in search of him. By the fragrance of the Tulasi garland of his, he traced the Lord to the place where he was seated. 42. He saw his Lord and master seated under the Aswattha tree, surrounded by his luminous weapons. At the sight, Dāruka, bathed in overflowing love, jumped out of the chariot in great excitement, fell down at the Lord's feet

अपश्यतस्त्वच्चरणाम्बुजं प्रभो दृष्टिः प्रणष्टा तमसि प्रविष्टा ।

दिशो न जाने न लभे च शान्तिं यथा निशायामुदुपे प्रणष्टे ॥43॥

इति ब्रुवति सूते वै रथो गरुडलाञ्छनः ।
तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च ।
गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मियः ।
द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः ।
स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः ।
त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः ।
इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः ।

खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः ॥44॥
तेनातिविस्मितात्मानं सूतमाह जनार्दनः ॥45॥
सङ्कर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि मद्दशाम् ॥46॥
मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ॥47॥
अर्जुनेनाविताः सर्वे इन्द्रप्रस्थं गमिष्यथ ॥48॥
मन्माथारचनामेतां विज्ञायोपशमं व्रज ॥49॥
तत्पादौ शीर्ष्ण्युपाधाय दुर्मताः प्रययौ पुरीम् ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामेकादशस्कन्धे त्रिंशोऽध्यायः ॥30॥

with tears flowing from his eyes. 43. He said: 'Having lost track of Thee, I have, O Lord, been like one caught in darkness with eye-sight practically lost. Like one in the darkness of night after the moon has set, I have lost all sense of direction and peace of mind.' 44. While the charioteer Dāruka was speaking thus, the divine chariot of the Lord with the emblem of Garuda, horses and flag staff rose in the air. 45. The divine weapons of the Lord that had surrounded Him in embodied forms, also ascended with the chariot. To the charioteer who was standing wonderstruck on seeing all this, the Lord said: 46. 'O Charioteer! Go to Dwaraka. Inform all relatives there about the destruction of the Yadus by mutual conflict, and also of Balarama's demise by Yogic

process and My abandonment of the earthly scene. 47. None of you nor our relatives should stay at Dwaraka hereafter. For, after My time that city of the Yadus will be inundated by the sea. 48. All of you with your families and also my parents should go to Indraprastha, under the protection of Arjuna. 49. As for yourself, follow the Bhagavata Dharma, be established in knowledge, and abandon all attachment. Knowing the whole universe as an expression of My Maya, remain tranquil, and free from all grief.' 50. Instructed thus by the Lord, Dāruka circumambulated Him again and again, prostrated before Him, held His feet on his head, and returned sorrowfully to the city.

अथैकत्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः ।
 पितरः सिद्धगन्धर्वा विद्याधरमहोरगाः ।
 द्रष्टुकामा भगवतो निर्याणं परमोत्सुकाः ।
 ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः ।
 भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभुः ।
 लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् ।
 दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् ।
 देवादयो ब्रह्ममुख्या न विशन्तं स्वधामनि ।
 सौदामन्या यथाऽऽकाशे यान्त्या हित्वाभ्रमण्डलम् ।
 ब्रह्मरुद्रादयस्ते तु दृष्ट्वा योगगतिं हरेः ।

महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः ॥ 1॥
 चारणा यक्षरक्षांसि किन्नराप्सरसो द्विजाः ॥ 2॥
 गायन्तश्च गृणन्तश्च शौरेः कर्माणि जन्म च ॥ 3॥
 कुर्वन्तः सङ्कुलं राजन् भक्त्या परमया युताः ॥ 4॥
 संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत् ॥ 5॥
 योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम् ॥
 सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्रानु तं ययुः ॥ 7॥
 अविज्ञातगतिं कृष्णं ददृशुश्चातिविस्मिताः ॥ 8॥
 गतिर्न लक्ष्यते मर्त्यैस्तथा कृष्णस्य दैवतैः ॥ 9॥
 विस्मितास्तां प्रशंसन्तः स्वं स्वं लोकं ययुस्तदा 10॥

Skandha XI : Chapter 31

KRISHNA'S ASCENT AND AFTER

The Lord's Exit (1-14)

Sri Suka said: 1-4. Brahma arrived on the scene. So did Maheswara with Bhavāni, and Indra with the leading Devas and Manus and Prajapatis. Besides, a host of other beings like Pitris, Siddhas, Gandharvas, Vidyādhara, great serpents, Chāranas, Yakshas, Rākshasas, Kinnaras, Apsaras and Dwijas, gathered there with great enthusiasm to see the curtain drop on the Lord's earthly sojourn. They kept singing and chanting about the advent and exploits of the Lord. Crowding the sky with endless rows of planes, they deluged the Lord with flowers in their overwhelming devotion. 5. Seeing Brahma, the grandsire of the world and other divine manifestations of His own power, the Lord closed His eyes and His Self became one with the Supreme Self in Samadhi. 6. His world-enthraling form, the most auspicious object for concentration and meditation, He burnt in Yogic fire externally and attained to His pristine State.

(But with the subtle aspect of it He remains as the eternal presence in that State.)

[An alternative translation adopting the reading *adagdhva* 'not burning': That world-bewitching form, so auspicious an object for concentration and meditation, He did not burn up with fire generated through Yoga, as ordinary Yogis do, but entered Vaikuntha with it intact so that this eternal form is available for concentration by devotees even today.]

7. In the heavens kettle-drums sounded, and from the sky, rains of flowers came. But with the Lord's departure also departed from the earth truth, Dharma, forbearance, glory and prosperity. 8. Brahma and other divinities expecting Krishna in their respective realms failed to see anything beyond a wonder-evoking glimpse of Him whose course none can trace. 9. Just as men beholding a flash of lightning speeding beyond the expanse of clouds cannot trace its course, so the Divinities failed to trace whither Krishna disappeared. 10. Brahma, Rudra and other

राजन् परस्य तनुभृज्जननाप्ययेहा मायाविडम्बनमवेहि यथा नटस्य ।
 सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते संहृत्य चात्ममहिमोपरतः स आस्ते ॥11॥
 मर्त्येन यो गुरुसुतं यमलोकनीतं त्वां चानयच्छरणदः परमास्त्रदग्धम् ।
 जिग्येऽन्तकान्तकमपीशमसावनीशः किं स्वावने स्वरनयन्मृगयुं सदेहम् ॥12॥
 तथाप्यशेषस्थितिसम्भवाप्ययेष्वनन्यहेतुर्यदशेषशक्तिधृक्
 नैच्छत् प्रणेतुं वपुरत्र शेषितं मर्त्येन किं स्वस्थगतिं प्रदर्शयन् ॥13॥

य एतां प्रातरुत्थाय कृष्णस्य पदवीं पराम् ।
 दारुको द्वारकामेत्य वसुदेवोऽग्रसेनयोः ।
 कथयामास निधनं वृष्णीनां कृत्स्नशो नृप ।
 तत्र स्म त्वरिता जग्मुः कृष्णविश्लेषविह्वलाः ।
 देवकी रोहिणी चैव वसुदेवस्तथा सुतौ ।
 प्राणांश्च विजहृस्तत्र भगवद्विरहातुराः ।

प्रयतः कीर्तयेद् भक्त्या तामेवाप्नोत्यनुत्तमाम् ॥14॥
 पतित्वा चरणावल्लैर्न्यषिञ्चत् कृष्णविच्युतः ॥15॥
 तच्छ्रुत्वोद्विग्नहृदया जनाः शोकविमूर्च्छिताः ॥16॥
 व्यसवः शेरते यत्र ज्ञातयो घ्नन्त आननम् ॥17॥
 कृष्णरामावपश्यन्तः शोकार्ता विजहुः स्मृतिम् ॥18॥
 उपगुह्य पतींस्तात चितामारुरुहुः स्त्रियः ॥19॥

divinities were astonished to witness the spiritual ascent of Sri Hari, and went to their abodes praising what they had witnessed. 11. O King! Know that the Lord's coming into being and disappearing as the Incarnate among men, is something assumed by His Power of Maya, just as an actor playing a role. It is the same in His cosmic manifestation too. After creating the world, he enters into it as its indweller, sports for a time in that world of His own creation and then dissolves it in Himself, but none the less He remains, by virtue of His prowess, in the Supreme glory of His own majesty as the Supreme Spirit, ever unchanging and unaffected by all the cosmic processes. 12. He brought the son of His Guru bodily from Yama's realm; He, the protector of all refugees, saved you from death caused by the all-consuming might of Aswatthāma's Brahma-missile; and He was victorious even over Siva, the destroyer of death. Is such a Being incapable of saving Himself? 13. He has the power, unaided by anyone else, to create, preserve and dissolve this world, but yet He did not want to allow

His own human body to survive the destruction of his clan, because He wanted to demonstrate that this mortal body is of no ultimate value, and that the way of those established in the Atman is to let it fall without any regret.¹ 14. Whoever glorifies Krishna by reciting with concentration and devotion this account of his ascent to his pristine state, will himself attain to that state.

Aftermath of Krishna's Exit (15-28)

15. Having lost Krishna, the charioteer Dārūka repaired to Dwaraka, and fell at the feet of Vasudeva and Ugrasena, and drenched their feet with his tears. 16. O King! Dārūka then gave a full account of the total destruction of the Vrishnis, hearing which all men were stunned with overwhelming sorrow. 17. In that mood of intense grief at Krishna's demise, they quickly started, weeping and beating their face, to the place where their kith and kin were all lying dead. 18. Devaki, Rohini and Vasudeva swooned when their sons Rama and Krishna could no longer be seen. 19. Unable to bear separation

¹ It looks from this that the Bhagavata text would have us understand that Krishna burnt up his charming physical body in Yogic fire, unlike the view of some of the 'body-loving' of his votaries.

रामपत्न्यश्च

तद्देहमुपगुह्याग्निमाविशन् ।

वसुदेवपत्न्यस्तद्गात्रं प्रद्युम्नादीन् हरेः स्नुषाः ।

कृष्णपत्न्योऽविशन्नग्निं रुक्मिण्याद्यास्तदात्मिकाः ॥20॥

अर्जुनः प्रेयसः सख्युः कृष्णस्य विरहातुरः ।

आत्मानं सान्त्वयामास कृष्णगीतैः सदुक्तिभिः ॥21॥

बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम् ।

हतानां कारयामास यथावदनुपूर्वशः ॥22॥

द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् ।

वर्जयित्वा महाराज श्रीमद्भगवदालयम् ॥23॥

नित्यं सन्निहितस्तत्र भगवान् मधुसूदनः ।

स्मृत्याशेषाशुभहरं सर्वमङ्गलमङ्गलम् ॥24॥

स्त्रीबालवृद्धानादाय हतशेषान् धनञ्जयः ।

इन्द्रप्रस्थं समावेश्य वज्रं तत्राभ्यषेचयत् ॥25॥

श्रुत्वा सुहृद्वधं राजन्नर्जुनाते पितामहाः ।

त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ॥26॥

य एतद् देवदेवस्य विष्णोः कर्माणि जन्म च ।

कीर्तयेच्छ्रद्धया मर्त्यैः सर्वपापैः प्रमुच्यते ॥27॥

इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि

बालचरितानि च शन्तमानि ।

अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥28॥

इति श्रीमद्भगवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामेकादशस्कन्धे एकत्रिंशोऽध्यायः ॥31॥

इत्येकादशस्कन्धः समाप्तः

हरिः ॐ तत्सत्

from Krishna, they gave up the ghost; and many women perished in the funeral pyres of their husbands. 20. The wives of Rama ascended the funeral pyre holding his body; and Vasudeva's wives and the wives of Krishna's sons, the respective bodies of their husbands. Rukmini and the wives of Krishna entered into the flames, thinking of him intensely in the mind. 21. Arjuna, grief-stricken at the demise of all his dear friends, sought relief in contemplating on the great teachings that the Lord had given him through His Gita. 22. Arjuna attended to the proper performance of obsequies for those relatives for whom there was no issue to perform those rites. 23. Soon after the Lord left Dwaraka, the ocean inundated the whole of that prosperous city, except where the mansion of the Lord stood. 24. The Lord Krishna is ever present in that place. It is the most auspicious of all the auspicious places, the

very remembrance of which will rid men of their sins. 25. All those who survived the fratricidal holocaust, especially women and children, were removed by Arjuna to Indraprastha, where he installed Vajra as the king. 26. O King! On hearing from Arjuna about the destruction of the friendly clan of the Yadavas, King Yudhishtira, your grandfather, installed you as his successor and set out on the ultimate trek.

27. Whoever studies and recites these accounts of Mahavishnu's Incarnation and works, with faith and devotion, will have all his sinful tendencies destroyed. 28. A man who recites and studies with devotion the account of the glorious prowess displayed by the Lord in this Incarnation, and especially the descriptions of the most charming activities of His in childhood, as given here in this Text or anywhere else, will attain to the highest form of love for Him who is the goal of the Paramahamsas.

Skandha Twelve

PROLOGUE

Apāsraya, the Ultimate Refuge, which means the Supreme Being, is said to be the topic of this 12th Skandha having 13 chapters and 566 passages. In a way the whole of the Bhagavata deals with this topic only. It is perhaps significant in respect of this Skandha specially because it deals with the Supreme Being as the substratum into which everything dissolves and finds ultimate refuge. For this very reason it can be said to deal with Samstha or Dissolution (Pralaya) also; for in Pralaya all beings go back to their original source, the Bhagavan, and find rest in Him. Besides, King Parikshit, the central figure in the Bhagavata, finds his ultimate rest in this Skandha. But as in all previous Skandhas, the various topics are intermixed here also. The Skandha opens with the genealogy of kingly lines that came after Sri Krishna during the Kali Yuga, Krishna's ascension being taken as the beginning of Kali. The dynasties of Pradyotas, Sisunagas, the Nandas, Mauryas, Sungas and Kanvas are dealt with and reference is made to Mlechhas or barbarian rulers like the Yavanas, Turushkas and the Sudras.

The progress of Kali, the evil spirit of the age, and the spread of the power of the Mlechhas coincide and the all-round degeneration of the people is vividly described towards the end of the first and second chapters. At the close of the Kali Yuga, the incarnation of the Lord as Kalki is to take place to restore the balance of Dharma.

Chapter three deals with the favourable

circumstances in the age of Kali for the practice of devotion through Sankirtana, in spite of its various evil features, which are again described here. It is pointed out also that all the descriptions of kings and their achievements is only to show how life is a Vanity Fair, and the only thing worth doing is the adoration of the Lord.

In chapter four, a vivid and elaborate description of the four kinds of Pralaya or dissolution is given. Chapters five and six narrate the demise of Parikshit and Suka's departure thereafter, besides the Sarpa Yajna by Parikshit's son Janamejaya to wreak vengeance on Takshaka for killing his father. The last portion of the sixth chapter deals with the philosophy of sound in relation to the Veda and the redaction of the Veda into its various rescensions with the process of time. The seventh chapter deals with the characteristics of the Puranas.

In the eighth, ninth and tenth chapters the story of the great sage Mārkaṇḍeya is narrated. He is an example of one who forsakes even Mukti preferring to it. Bhakti and Divine service. The wonderful conception of Mahavishnu as an infant floating on a banyan leaf in the Pralaya waters is elaborated in connection with Mārkaṇḍeya's experience of the working of the Lord's Yogamaya.

In chapter eleven the philosophic significance of Mahavishnu's form, accessories, decorations etc., is given and the doctrine of the Vyūhas is stated. Some details with regard to the movements of the Sun-

Deity, the Surya-Narayana, who is identified with Vishnu, are then elaborated. The twelfth and the thirteenth chapters give a synopsis of the subjects dealt with in the whole of the Bhagavata, the ceremonial way of studying the Bhaga-

vata, the merits of studying it, the uniqueness of the Bhagavata among the Puranas and the names and the size of the existing Puranas. It ends with a few verses addressed to the Lord for the bestowal of devotion and spiritual illumination.

श्रीमद्भागवतम्

द्वादशस्कन्धः अथ प्रथमोऽध्यायः

राजोवाच

स्वधामानुगते कृष्णे यदुवंशविभूषणे । कस्य वंशोऽभवत् पृथ्व्यामेतदाचक्ष्व मे मुने ॥ 1॥

श्रीशुक उवाच

योऽन्त्यः पुरञ्जयो नाम भाव्यो बार्हद्रथो नृप । तस्यामात्यस्तु शुनको हत्वा स्वामिनमात्मजम् 2॥
प्रद्योतसंज्ञं राजानं कर्ता यत् पालकः सुतः । विशाखयूपस्तत्पुत्रो भविता राजकस्ततः ॥ 3॥
नन्दिवर्धनस्तत्पुत्रः पञ्च प्रद्योतना इमे । अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः ॥ 4॥
शिशुनागस्ततो भाव्यः काकवर्णस्तु तत्सुतः । क्षेमधर्मा तस्य सुतः क्षेत्रज्ञः क्षेमधर्मजः ॥ 5॥
विधिसारः सुतस्तस्याजातशत्रुर्भविष्यति । दर्भकस्तत्सुतो भावी दर्भकस्याजयः स्मृतः ॥ 6॥
नन्दिवर्धन आज्यो महानन्दिः सुतस्ततः । शिशुनागा दशैवैते षष्ट्युत्तरशतत्रयम् ॥ 7॥
समा भोक्ष्यन्ति पृथिवीं कुरुष्वेष्ट कलौ नृपाः । महानन्दिसुतो राजन् शूद्रीगर्भोद्भूवो बली ॥ 8॥
महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् । ततो नृपा भविष्यन्ति शूद्रप्रायास्त्वधार्मिकाः ॥ 9॥
स एकच्छत्रां पृथिवीमनुल्लङ्घितशासनः । शासिष्यति महापद्मो द्वितीय इव भार्गवः ॥ 10॥
तस्य चाष्टौ भविष्यन्ति सुमात्यप्रमुखाः सुताः । य इमां भोक्ष्यन्ति महीं राजानः स्म शतं समाः ॥ 11॥

Skandha XII : Chapter 1

ROYAL DYNASTIES AND THEIR DEGENERATION

Pradyotas and Sisunāgas (1-7)

The Rajah said: 1. O holy one! After Krishna, the ornament of the Yadu's clan, left the earthly scene, what was the dynasty that came to rule this land?

Sri Suka said: 2-3. In my description of the dynasty of Brihadratha (in the ninth Skandha) I spoke of Puranjaya as the last (of the twenty kings) in that dynasty to come in the future. His minister Sunaka will murder that king and put his son Pradyota on the throne. He will be succeeded by Pālaka, Visākhayūpa, and Rājaka, each being the son of the earlier one. -4. The last will be succeeded by his son Nandivardhana. Thus these five rulers called the Pradyotas will have rulership of the earth for one hundred and thirty eight years.

5. Nandivardhana will have Sisunāga as

son; he, Kākavarna; he, Kshemadharma; and he, Kshetrajna. 6. He will have as son Vidhisāra; he, Ajātasatru; he, Darbhaka; and he, Ajaya. 7. Ajaya will have Nandivardhana as son; and he, Mahānandi. These ten rulers called the Sisunāgas will rule the earth for three hundred and sixty years during the age of Kali.

The nine Nandas (8-11)

8-9. O King! Mahānandi will have, by a Sudra woman, a son named Nanda, who will be very powerful and very prosperous. He will destroy all Kshatriya kings. Thereafter rulers will be mostly like Sudras, and given to unrighteous ways. 10. A man of irresistible might, he, after destroying all Kshatriyas, like another Parāsurama, will rule the earth as the sole monarch. 11. He will have eight sons beginning with

नव नन्दान् द्विजः कश्चित् प्रपन्नानुद्धरिष्यति ।
स एव चन्द्रगुप्तं वै द्विजो राज्येऽभिषेक्ष्यति ।
सुयशा भविता तस्य संगतः सुयशःसुतः ।
शतधन्वा ततस्तस्य भविता तद् बृहद्रथः ।

तेषामभावे जगतीं मौर्या भोक्ष्यन्ति वै कलौ ॥12॥
तत्सुतो वारिसारस्तु ततश्चाशोकवर्धनः ॥13॥
शालिशूकस्ततस्तस्य सोमशर्मा भविष्यति ॥14॥
मौर्या ह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरम् ।

समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्बह ॥15॥

हत्वा बृहद्रथं मौर्यं तस्य सेनापतिः कलौ । पुष्यमित्रस्तु शुङ्गाह्वः स्वयं राज्यं करिष्यति ।

अग्निमित्रस्ततस्तस्मात् सुज्येष्ठोऽथ भविष्यति ॥16॥

वसुमित्रो भद्रकश्च पुलिन्दो भविता ततः ।
ततो भागवतस्तस्माद् देवभूतिरिति श्रुतः ।
ततः कण्वानियं भूमिर्यास्यत्यल्पगुणान् नृप ।
स्वयं करिष्यते राज्यं वसुदेवो महामतिः ।

ततो घोषः सुतस्तस्माद् वज्रमित्रो भविष्यति ॥17॥
शुङ्गा दशैते भोक्ष्यन्ति भूमिं वर्षशताधिकम् ॥18॥
शुङ्गं हत्वा देवभूतिं कण्वोऽमात्यस्तु कामिनम् ॥19॥
तस्य पुत्रस्तु भूमित्रस्तस्य नारायणः सुतः ।

नारायणस्य भविता सुशर्मा नाम विश्रुतः ॥20॥

काण्वायना इमे भूमिं चत्वारिंशच्च पञ्च च ।
हत्वा काण्वं सुशर्माणं तद्भृत्यो वृषलो बली ।
कृष्णनामाथ तद्भ्राता भविता पृथिवीपतिः ।
लम्बोदरस्तु तत्पुत्रस्तस्माच्चिबिलको नृपः ।

शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे ॥21॥
गां भोक्ष्यत्यन्धजातीयः कश्चित् कालमसत्तमः ॥22॥
श्रीशान्तकर्णस्तत्पुत्रः पौर्णमासस्तु तत्सुतः ॥23॥
मेघस्वातिश्चिबिलकादटमानस्तु तस्य च ॥24॥

Sumālya. These kings will enjoy the land for a hundred years.

The Mauryas and the Sungas (12-18)

12. The dynasty of these nine Nandas will be extirpated by a Brahmana named Chānakya, and after them the Mauryas will enjoy the earth in the age of Kali. 13. That Brahmana Chānakya will crown Chandragupta as the king. His son will be Vārisāra; and his son, Asokavardhana. 14. His son will be Suyasas; his son, Sangata; his son, Sālisūka; and his son, Somasarma. 15-16. His son will be Sata-dhanvā; and his son, Brihadratha. These ten kings of the Maurya dynasty will rule the earth in Kali Yuga for three hundred and thirty-seven years. (Pushpamitra, the son of the commander-in-chief of Brihadratha, will kill his master and become king. He is the first of the Sungas). He will be followed by Agnimitra; he, by Sujyeshta. 17-18. Sujyeshta will be succeeded by Vasumitra, and he, by Pulinda. He will be succeeded one after another by

Ghoshā, Vajramitra, Bhāgavata and Devabhūti. These ten rulers of the Sunga dynasty will be ruling the earth for one hundred and twelve years.

The Kanvas and other Rulers (19-29)

19-20. The Sungas will be followed by the rule of the kings of the Kanva dynasty possessing no great merit. Devabhūti, the last of the Sungas, given to a lascivious way of life, will be killed and the kingdom usurped by his intelligent minister Kanva, otherwise known as Vasudeva. He will be succeeded by his son Bhūmitra, and he, by Narayana. 21. The Kanva dynasty will rule for three hundred and forty-five years in the Age of Kali.

22. Susarma of the Kanva dynasty will be slain by a subordinate of his named Bali, a Sudra of low origin. He will be the ruler for some time. 23. Afterwards, his brother named Krishna will become king. His son will be Sṛisāntakarna, and his son, Pournamāsa. 24. Of him will be born Lambodara; of him, Chibilaka; of

अनिष्टकर्मा हालेयस्तलकस्तस्य चात्मजः ।
 चकोरो बहवो यत्र शिवस्वातिररिन्दमः ।
 मेदःशिराः शिवस्कन्दो यज्ञश्रीस्तत्सुतस्ततः ।
 एते त्रिंशन्नृपतयश्चत्वार्यब्दशतानि च ।
 सप्ताभीरा आवभृत्या दश गर्दभिनो नृपाः ।
 ततोऽष्टौ यवना भाव्याश्चतुर्दश तुरुष्ककाः ।
 एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च ।
 भोक्ष्यन्त्यब्दशतान्यङ्गः त्रीणि तैः संस्थिते ततः ।
 शिशुनन्दिश्च तद्भ्राता यशोनन्दिः प्रवीरकः ।
 तेषां त्रयोदश सुता भवितारश्च बाल्लिकाः ।
 एककाला इमे भूपाः सप्तान्ध्राः सप्त कोसलाः ।
 मागधानां तु भविता विश्वस्फूर्जिः पुरञ्जयः ।
 प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यति दुर्मतिः ।

अनुगङ्गामाप्रयागं गुप्तां भोक्ष्यति मेदिनीम् ॥37॥

him, Meghasvāti; and of him, Atamān. 25-28. Atamān will have a son Anishta-karma; he, Hāleya; and he, Talaka. His son will be Purīshabhīru; and his, Sunandana. Sunandana will have Chakora as son, besides eight others of different names. The eighth son will have Sivasvāti as son; and he, Arindama. He will have Gomatiputra as son; and he, Purīman. From Purīman will be born Medassiras; from him, Sivaskanda; from him, Yajnasrī; from him, Vijaya; from him, Chandra-vijna; and from him, Salomadhi. These thirty kings will rule for four hundred and fifty-six years. 29. There will be seven rulers of the Ābhīra dynasty, ruling from the city of Avabhriti, ten of the Gardabha, and sixteen of the Kanka dynasty. These will be extremely greedy.

Yavanas, Turushkas and Abhīras (30-35)

30-33. Next there will be eight Yavana kings and fourteen Turushka rulers. After that there will be ten Gurunda and eleven Mouna rulers. Barring the Mounas, there will be sixty-five Abhira and other kings, who will rule for one thousand and ninety

पुरीषभीरुस्तत्पुत्रस्ततो राजा सुनन्दनः ॥25॥
 तस्यापि गोमती पुत्रः पुरीमान् भविता ततः ॥26॥
 विजयस्तत्सुतो भाव्यश्चन्द्रविजः सलोमधिः ॥27॥
 षट्पञ्चाशच्च पृथिवीं भोक्ष्यन्ति कुरुनन्दन ॥28॥
 कङ्काः षोडश भूपाला भविष्यन्त्यतिलोलुपाः ॥29॥
 भूयो दश गुरुण्डाश्च मौना एकादशैव तु ॥30॥
 नवाधिकां च नर्वति मौना एकादश क्षितिम् ॥31॥
 किलिकिलायां नृपतयो भूतनन्दोऽथ वङ्गिरिः ॥32॥
 इत्येते वै वर्षशतं भविष्यन्त्यधिकानि षट् ॥33॥
 पुष्पमित्रोऽथ राजन्यो दुर्मित्रोऽस्य तथैव च ॥34॥
 विदूरपतयो भाव्या निषधास्तत एव हि ॥35॥
 करिष्यत्यपरो वर्णान् पुलिन्दयदुमद्रकान् ॥36॥
 वीर्यवान् क्षत्रमुत्साह्य पञ्चवत्यां स वै पुरि ।

nine years. The eleven Mounas spoken of earlier will rule for three hundred years. When all of them are dead, Bhūtananda, Vangiri, Sisunandi and his brother Yasonandi, and Pravīraka will rule for a hundred and six years in the city of Kilikila.

34-35. Bhūtananda and others will have thirteen sons known as Bāhlikas. There will also be another king called Pushpa-mitra with Durmitra as his son. Besides them, there will be seven Andhra kings, seven Kosala rulers, the Vidūra rulers, and the Nishadha kings. All these together with the descendents of Bāhlikas will rule over small kingdoms during the same period.

People reduced to the State of Mlechchas (36-43)

36. Among the rulers of Magadha, there will be an aggressive king called Viswas-phūrji. He will reduce the four Varnas into three classes, Pūlindas, Yadus and Madrakas. 37. That powerful and evil-minded ruler will eliminate the three Varnas and rule over a predominantly Sūdra population. Destroying all Ksha-

सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः ।
 सिन्धोस्तटं चन्द्रभागां कौन्तीं काश्मीरमण्डलम् ।
 तुल्यकाला इमे राजन् म्लेच्छप्रायाश्च भूभृतः ।
 स्त्रीबालगोद्विजघ्नाश्च परदारधनादृताः ।
 असंस्कृताः क्रियाहीना रजसा तमसाऽऽवृताः ।
 तन्नाथास्ते जनपदास्तच्छीलाचारवादिनः ।

व्रात्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः ॥38॥
 भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छाश्चाब्रह्मवर्चसः ॥
 एतेऽधर्मानृतपराः फल्गुदास्तीव्रमन्यवः ॥40॥
 उदितास्तमितप्राया अल्पसत्त्वाल्यकायुषः ॥41॥
 प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः 42॥
 अन्योन्यतो राजभिश्च क्षयं यास्यन्ति पीडिताः 43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे प्रथमोऽध्यायः ॥ 1॥

triyas and establishing his capital at Padmavati, he will rule over the whole country from Gangādwarā to Prayāga.

38. The twice-born ones (Dvijas) of Sourāshtra, Avanti, Ābhra, Sura, Arbuda, Mālava etc., will all give up purificatory rites like Upanayana and will become Vratyas. The rulers will be reduced to the cultural level of Sudras.

39. The valleys of the Sindhu and the Chandrabhāga, the city of Kaunti, the land of Kashmira and other places will be ruled by barbarians (Mlechhas) without the Upanayana ceremony or Vedic culture. 40-42. O King! All these rulers following the way of barbarians will rule contemporaneously in different parts of

the land. They will only maintain the form of kingship, but will be steeped in Adharma and untruth. They will be very miserly, violent-tempered, and given to oppression of women, children and holy men. Their hobby will be to run after the wives and wealth of others, and they will spend their time from sunrise to sunset aimlessly. They will be short-lived weaklings, always overpowered by Rajas and Tamas, and given to oppression of their subjects. 43. Ruled by such kings, the subjects will also follow their ways in conduct and outlook. By mutual conflict and by the oppression and misrule of the kings, disaster will befall the whole land.

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया ।
 वित्तमेव कलौ नृणां जन्माचारगुणोदयः ।

कालेन बलिना राजन् नङ्क्षयत्यायुर्बलं स्मृतिः ॥ 1॥
 धर्मन्यायव्यवस्थायां कारणं बलमेव हि ॥ 2॥

Skandha XII : Chapter 2

PROGRESS OF KALI

The all-round Degeneration in Kali Yuga (1-16)

Sri Suka said: 1. Afterwards due to the effect of adverse Time, all excellences like truth, cleanliness, forbearance, kindness,

longevity, memory and strength will decay. 2. In the age of Kali wealth takes the place of high birth, virtuous conduct and character in estimating a man's worth. Might will become right, being accepted as the factor determining what is Dharma and

दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके ।
 लिङ्गमेवाश्रमख्यातावन्योन्यापत्तिकारणम् ।
 अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु ।
 दूरे वार्ययनं तीर्थं लावण्यं केशधारणम् ।
 दाक्ष्यं कुटुम्बभरणं यशोऽर्थं धर्मसेवनम् ।
 ब्रह्मविद्वक्त्रशूद्राणां यो बली भविता नृपः ।
 आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम् ।
 अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः ।
 क्षुतृङ्भ्यां व्याधिभिश्चैव संतप्यन्ते च चिन्तया ।
 क्षीयमाणेषु देहेषु देहिनां कलिदोषतः ।
 पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु ।
 शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु ।
 अणुप्रायास्वोषधीषु शमीप्रायेषु स्थालुषु ।
 इत्थं कलौ गतप्राये जने तु खरधर्मिणि ।

स्त्रीत्वे पुंस्त्वे च हि रतिविप्रत्वे सूत्रमेव हि ॥ 3॥
 अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः ॥ 4॥
 स्वीकार एव चोद्वाहे ज्ञानमेव प्रसाधनम् ॥ 5॥
 उदरम्भरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि ॥ 6॥
 एवं प्रजाभिर्दुष्टाभिराकीर्णो क्षितिमण्डले ॥ 7॥
 प्रजा हि लुब्धे राजन्यैर्निर्घृणैर्दस्युधर्मभिः ॥ 8॥
 शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः ॥ 9॥
 शीतवातातपप्रावृड्हिमैरन्योन्यतः प्रजाः ॥ 10॥
 त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् ॥ 11॥
 वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम् ॥ 12॥
 चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु ॥ 13॥
 गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु ॥ 14॥
 विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्यसु ॥ 15॥
 धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति ॥ 16॥

what is justice. 3. Mutual attraction will become the sole consideration in marital relationship. Business will become tantamount to the practice of fraud. Skill in love-making will be recognised as the chief excellence in man and woman. The sacred thread will become the sole distinctive feature of a Brahmana. 4. External marks will become the only insignia of Ashramas (stations in life) and they will be the only means to recognise that one has passed from one Ashrama to another. If a man is too poor to conduct a case, his case will be considered weak in the eyes of law. If a man is a master of abusive vocabulary, he will be considered a scholar. 5. Poverty will be looked upon as sufficient proof of guilt in a case, and ostentation and show will become the hallmark of character. Mating will be looked upon as marriage. Bathing will be significant only hygienically and not ceremonially. 6. A holy water (Tirtha) will mean only water at a distance. A well-dressed hair will become the criterion of beauty. Men will live to eat and not eat to live. Mere audacious profession will be

taken as adherence to truth.

7-10. A man who maintains his family by hook or by crook will be considered resourceful and respectable. Dharma will be observed solely for reputation. When men degenerate in this way, whoever is powerful among Brahmanas, Kshatriyas, Vaisyas or Sudras will become the rulers. These greedy and cruel rulers, following the way of brigands and plunderers, will lay their hands on the womenfolk and wealth of their subjects, who will therefore be forced to take shelter in mountains and forests. Oppressed by heavy taxation and absence of rainfall, people will have to subsist on greens, roots, flesh, honey, fruits, flowers, tubers etc. Reduced to misery, they will fight among themselves and perish. 11. Stricken by hunger, thirst and disease, and distressed with worrying thoughts, men in Kali will be short-lived, their life-span being only twenty to thirty years.

12-16. When due to the evil influence of Kali men have become physically weak; when the Dharma of the Varnas and Ashramas inculcated by the Vedas has

चराचरगुरोर्विष्णोरीश्वरस्याखिलात्मनः ।
 शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः ।
 अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः ।
 विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः ।
 अथ तेषां भविष्यन्ति मनांसि विशदानि वै ।

पौरजानपदानां वै हतेष्वखिलदस्युषु ॥21॥

तेषां प्रजाविसर्गश्च स्थविष्ठः सम्भविष्यति ।
 यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः ।
 यदा चन्द्रश्च सूर्यश्च तथा तिष्यबृहस्पती ।
 येऽतीता वर्तमाना ये भविष्यन्ति च पार्थिवाः ।
 आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम् ।

धर्मत्राणाय साधूनां जन्म कर्मापनुत्तये ॥17॥

भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥18॥

असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ॥19॥

नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥20॥

वासुदेवाङ्गरागातिपुण्यगन्धानिलस्पृशाम् ।

वासुदेवे भगवति सत्त्वमूर्तो हृदि स्थिते ॥22॥

कृतं भविष्यति तदा प्रजासृतिश्च सात्त्विकी ॥23॥

एकराशौ संमेष्यन्ति तदा भवति तत् कृतम् ॥24॥

ते त उद्देशतः प्रोक्ता वंशीयाः सोमसूर्ययोः ॥25॥

एतद् वर्षसहस्रं तु शतं पञ्चदशोत्तरम् ॥26॥

perished; when the ways of the atheists and their teachings have become widespread; when kings have degenerated into mere robbers; when men in general have begun to indulge in theft, falsehood and vain slaughter; when all Varnas have come to the level of Sudras; when cows have degenerated to the size of goats; when monasteries and religious settlements have become merely places of enjoyment like homes; when sex relationship has come to be recognised as the only relationship; when plants have got reduced to the size of tiny grass; when trees have become small and shadowless like *Sami* plants; when clouds have begun to emit only lightning; when homes have become devoid of holy rites—thus, with the advancement of Kali, when men have begun to be animal-like, the Lord will incarnate again in a form of Sattva for the protection of Dharma.

Incarnation of Kalki and Advent of Kritayuga (17-39)

17. The incarnation of Vishnu, the Supreme Lord and the Guru of all beings, is meant for the protection of the Dharma of holy men and to liberate them from the bondage of Karma. 18. He will incarnate as Kalki in the house of a well-

known headman of the village of Sambala, called Vishnuyasas. 19-20. Seated on a very fast horse named Devadatta, Kalki, the Lord of all, endowed with the eight Yogic powers (Ashtaiswarya) and matchless splendour, will course through the earth at high speed, destroying the countless plunderers parading as kings. 21. When all the evil-doers have been slain, the people of towns and villages will have the contact of the fragrant air of the unguents of the body of Vāsudeva. That will render the minds of all of them very pure. 22. When Vāsudeva, the embodiment of strength and purity, is lodged in their hearts, they will procreate issue that are mentally and physically strong. 23. From the time of this incarnation of the worshipful Lord, the Lord of Dharma, Krita Yuga begins, and a race of men with Sattva Guna dominating, will be generated. 24. When the moon, sun and jupiter come in a single house with the constellation Pushya, then Krita Yuga begins.

25. I have given you a brief account of the solar and lunar dynasties, past, present and future. 26. From the time of your birth to the coronation of Nanda, there will be a period of one thousand one hundred and fifteen years. (According to

सप्तर्षीणां तु यौ पूर्वे दृश्येते उदितौ दिवि ।
 तेनैत ऋषयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम् ।
 विष्णोर्भगवतो भानुः कृष्णाख्योऽसौ दिवं गतः ।
 यावत् स पादपद्माभ्यां स्पृशन्नास्ते रमापतिः ।
 यदा देवर्षयः सप्त मघासु विचरन्ति हि ।
 यदा मघाभ्यो यास्यन्ति पूर्वाषाढां महर्षयः ।
 यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि ।
 दिव्याब्दानां सहस्रान्ते चतुर्थे तु पुनः कृतम् ।
 इत्येष मानवो वंशो यथा संख्यायते भुवि ।
 एतेषां नामलिङ्गानां पुरुषाणां महात्मनाम् ।
 देवापिः शन्तनोर्भ्राता मरुश्चेक्षाकुवंशजः ।
 ताविहैत्य कलेरन्ते वासुदेवानुशिक्षितौ ।
 कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ।

तयोस्तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ॥27॥
 ते त्वदीये द्विजाः काले अधुना चाश्रिता मघाः ॥28॥
 तदाविशत् कलिर्लोकं पापे यद् रमते जनः ॥29॥
 तावत् कलिर्वै पृथिवीं पराक्रान्तुं न चाशकत् ॥30॥
 तदा प्रवृत्तस्तु कलिर्द्वादशाब्दशतात्मकः ॥31॥
 तदा नन्दात् प्रभृत्येष कलिर्वृद्धिं गमिष्यति ॥32॥
 प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः ॥33॥
 भविष्यति यदा नृणां मन आत्मप्रकाशकम् ॥34॥
 तथा विद्मूढविप्राणां तास्ता ज्ञेया युगे युगे ॥35॥
 कथामात्रावशिष्टानां कीर्तिरेव स्थिता भुवि ॥36॥
 कलापग्राम आसाते महायोगबलान्वितौ ॥37॥
 वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः ॥38॥
 अनेन क्रमयोगेन भुवि प्राणिषु वर्तते ॥39॥

some it is one thousand four hundred and ninety-eight years.) 27-28. Whatever constellation is visible at night in the same longitude between Pulaha and Kratu i.e., the two stars of the Great Bear (Saptarshis) that become visible before dawn, with that constellation the Great Bear is associated for a hundred human years. Now during your rule, the Great Bear is associated with the constellation Magha. 29. It was during this same period that the most glorious manifestation of Mahavishnu known as Krishna left for his divine abode and Kali entered the world awakening evil propensities in men. 30. So long as the Consort of Sṛī walked the earth, Kali was not able to bedevil the life of people on earth. 31. It was when the Saptarshis were in the constellation of Magha that the age of Kali, lasting for one thousand two hundred divine years, began. 32. When at the time of the rule of Nanda, Kali moves from the constellation of Magha into that of Pūrvaśhādhā, the influence of Kali will become more intense and widespread. 33. Knowing ones say that the moment Krishna left this earth, from that very moment the age of Kali began. 34. When

the age of Kali comes to a close at the end of one thousand and two hundred celestial years, men's minds will again develop the power to grasp the truth of the Atman. Then Krita Yuga will begin again.

35. Just as the dynasties of kings descending from the Manu rise and fall in virtue from age to age, so do the families of Brahmanas, Vaisyas and Sudras become virtuous and vicious with the change of the Yugas. 36. All these great kings are now only names and reputed as legendary figures. There is no trace of their earthly achievements or their progeny left to commemorate them. 37. But Devāpi, the brother of Santanu of the Lunar Dynasty, and Maru of the solar dynasty, were great adepts in Yoga, and are still living in the village Kalāpa. 38. They will come back to the life in the society of men, and commissioned by the Lord, re-establish the Varnāshrama Dharma and other Dharmas. 39. Living beings, who are born in the world in this cycle of four ages known as Krita, Tretā, Dwāpara and Kali, will be influenced by the spirit of the ages to which they belong.

राजन्नेते मया प्रोक्ता नरदेवास्तथापरे ।
 कृमिविड्भस्मसंज्ञान्ते राजनाम्नोऽपि यस्य च ।
 कथं सेयमखण्डा भूः पूर्वमे पुरुषैर्धृता ।
 तेजोऽब्रह्ममयं कायं गृहीत्वाऽऽत्मतयाबुधाः ।
 ये ये भूपतयो राजन् भुञ्जन्ति भुवमोजसा ।

भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः ॥40॥
 भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥41॥
 मत्पुत्रस्य च पौत्रस्य मत्पूर्वा वंशजस्य वा ॥42॥
 महीं ममतया चोभौ हित्वान्तेऽदर्शनं गताः ॥43॥
 कालेन ते कृताः सर्वे कथामात्राः कथासु च ॥44॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वितीयोऽध्यायः ॥ 2॥

Life a Vanity Fair (40-44)

40. O King! All these kings and others I have spoken of lived on the earth considering their bodies and possessions as theirs, but in the end had to leave them all and perish. 41. Though known as Rajahs, rulers, they ended as worms, dirt, or ashes. Those who, identifying themselves with this perishable body, oppress other living creatures—can they be considered as knowing their own interest? For it is hell that awaits them for such conduct. 42. Their sense of identification with this

earthly life makes them think: 'How can I make this whole country, ruled by my ancestors before and by me now, the secure possession of my son, grandson and others descending in my line?' 43. Considering this body constituted of five elements as oneself, and the kingdom as their own possession, they lived only to abandon them both in the end when death intervened and forced them to vanish from the scene. 44. Whichever kings once governed the earth by their might, have all been reduced by Time to mere legendary figures in stories.

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूरियम् ।
 काम एष नरेन्द्राणां मोघः स्याद् विदुषामपि ।
 पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः ।
 एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम् ।

अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः ॥ 1॥
 येन फेनोपमे पिण्डे तेऽतिविश्रम्भिता नृपाः ॥ 2॥
 ततः सचिवपौराप्तकरीन्द्रानस्य कण्टकान् ॥ 3॥
 इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम् ॥ 4॥

Skandha XII : Chapter 3

HOW TO OVERCOME THE EVILS OF KALI

Vanity of kingly Ambitions (1-8)

Sri Suka said: 1. Seeing these ambitious rulers intent on more and more conquest of territories on earth, the Earth-deity says mockingly: 'Lo! These kings who are in themselves the mere toys of Death, long to subdue me! 2. Vain and fleeting are those objects of desire, on which these

rulers, however learned, set their hearts, believing in the permanency of this body, which after all is extremely flimsy and perishable like foam. 3-4. These aggressive kings think: "First we shall learn to master our own senses, as no achievement is possible without it. Next we shall try to win over by diplomacy the ministers, commanders of the armies and the influential

समुद्रावरणां जित्वा मां विशन्त्यब्धिमोजसा ।
 यां विसृज्यैव मनवस्तत्सुताश्च कुरूद्वह ।
 मत्कृते पितृपुत्राणां भ्रातृणां चापि विग्रहः ।
 ममैवेयं मही कृत्स्ना न ते मूढेति वादिनः ।
 पृथुः पुरुरवा गाधिर्नहुषो भरतोऽर्जुनः ।
 तृणबिन्दुर्यातिश्च शर्यातिः शन्तनुर्गयः ।
 हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः ।
 अन्ये च बहवो दैत्या राजानो ये महेश्वराः ।
 ममतां मय्यवर्तन्त कृत्योच्चैर्मर्त्यधर्मिणः ।

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेषुषाम् ।

विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ॥14॥

subjects of our neighbouring kings, and thus remove all obstacles in the way of expanding our power. In this way we shall little by little conquer the whole land up to the seas as boundary." With their hearts dominated by such ambitions, they fail to perceive Death standing near at hand. 5. There are some who are not satisfied with the conquest of the land to the limit of the sea. They seek to cross the sea for conquering other continents. How petty is the joy of such temporal conquests! The real conquest is the conquest of oneself, as it leads to liberation. 6. These slow-witted people now think that this earth, which the Manus and their sons once possessed and ruled for a time only to leave it behind and go away as they came, can be held by them through conquest. 7. On account of their keen proprietary craving for land, internecine quarrels over ownership of possession arise between father and son, brother and brother, among these unenlightened people. 8. Each claimant, claiming the whole kingdom as his, fights with the other claimants and dies for the sake of earth.

*Generating Renunciation the Object of
 Accounts of Kings (9-17)*

कियदात्मजयस्यैतन्मुक्तिरात्मजये फलम् ॥ 5॥
 गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः ॥ 6॥
 जायते ह्यसतां राज्ये ममताबद्धचेतसाम् ॥ 7॥
 स्पर्धमाना मिथो घ्नन्ति म्रियन्ते मत्कृते नृपाः ॥ 8॥
 मान्धाता सगरौ रामः खट्वाङ्गो धुन्धुहा रघुः 9॥
 भगीरथः कुवल्याश्वः ककुत्स्थो नैषधो नृगः ॥10॥
 नमुचिः शम्बरो भौमो हिरण्याक्षोऽथ तारकः ॥11॥
 सर्वे सर्वविदः शूराः सर्वे सर्वाजितोऽजिताः ॥12॥
 कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो ॥13॥

9-13. 'Prithu, Purūravas, Gādhī, Nahusha, Bharata, Arjuna, Māndhātā, Sagara, Rāma, Khatvānga, Dhundhumāra, Raghu, Trinabindu, Yayāti, Saryāti, Santanu, Gaya, Bhagīratha, Kuvalayāśva, Kakutstha, Nishadha, Nriga, Hiranyakasipu, Vritra, Rāvana, Namuchi, Sambara, Narakāsura, Hiranyāksha, Tāraka—these and several other rulers, belonging both to the species of men and Asuras, were all very learned and courageous persons. They were ever the victors and never the vanquished. Still in spite of all their wisdom, these persons, fondly thought of me (the earth or their kingdom) as their own, forgetting they were all destined to die one day. At last, Time has engulfed them all with their ambitions unfulfilled and achievements but a memory. Their bare names remain to tell their tales.'

14. O great King! I have narrated to you the stories of many who lived to make their names famous in their lifetime and then to pass away and become a memory or a mere name soon after. These narratives are only the literary device I have used with a view to instil into you the importance of renunciation and realisation. They have no ultimate significance in themselves (or are not to be taken as

यस्तूतमश्लोकगुणानुवादः

संगीयतेऽभीक्ष्णममङ्गलघ्नः ।

तमेव नित्यं शृणुयादभीक्ष्णं कृष्णेऽमलां भक्तिमभीप्समानः ॥15॥

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः ।

विधमिष्यन्त्युपचितांस्तन्मे ब्रूहि यथा मुने ॥16॥

युगानि युगधर्माश्च मानं प्रलयकल्पयोः ।

कालस्येश्वररूपस्य गतिं विष्णोर्महात्मनः ॥17॥

श्रीशुक उवाच

कृते प्रवर्तते धर्मश्चतुष्पात्तज्जनैर्धृतः ।

सत्यं दया तपो दानमिति पादा विभोर्नृप ॥18॥

संतुष्टाः करुणा मैत्राः शान्ता दान्तास्तितिक्षवः ।

आत्मारामाः समदृशः प्रायशः श्रमणा जनाः ॥19॥

त्रेतायां धर्मपादानां तुर्याशो हीयते शनैः ।

अधर्मपादैरनृतहिंसासंतोषविग्रहैः ॥20॥

तदा क्रियातपोनिष्ठा नार्तिहिंसा न लम्पटाः ।

त्रैवर्गिकास्त्रयीवृद्धा वर्णा ब्रह्मोत्तरा नृप ॥21॥

तपःसत्यदयादानेष्वर्थं ह्रसति द्वापरे ।

हिंसातुष्टचनृतद्वेषैर्धर्मस्याधर्मलक्षणैः ॥22॥

यशस्विनो महाशालाः स्वाध्यायाध्ययने रताः ।

आढ्याः कुटुम्बिनो हृष्टा वर्णाः क्षत्रद्विजोत्तराः ॥23॥

कलौ तु धर्महेतूनां तुर्याशोऽधर्महेतुभिः ।

एधमानैः क्षीयमाणो ह्यन्ते सोऽपि विनङ्क्ष्यति ॥24॥

तस्मिँल्लुब्धा दुराचारा निर्दयाः शुष्कवैरिणः ।

दुर्भगा भूरितर्षाश्च शूद्रदाशोत्तराः प्रजाः ॥25॥

literal facts). 15. Those who aspire to have pure and undiluted devotion to Krishna should constantly hear about the sin-destroying acts and excellences of Krishna sung or chanted or discoursed upon by great devotees. Let them hear that alone, ever and anon.

The Rajah said: 16. O worshipful sage! Tell me how people living in this age of Kali can safeguard themselves against the increasing evils of that age. 17. Tell me about the different ages and the Dharmas relating to those ages, about Pralaya (dissolution of the universe) and the period of world manifestation, and about the functioning of Time which is only the Lord Mahavishnu manifest as the controller of everything.

Evils of Kali (18-42)

Sri Suka said: 18. O King! The Dharma observed by people in the Krita Yuga has four parts, namely, truth, compassion, austerity, and Dāna (affording protection to all creatures). 19. People then are generally contented, compassionate, friendly to all, tranquil, self-controlled,

forbearing, impartial, devoted to spiritual disciplines, and seeking delight in the Atman. 20. In the age of Treta a fourth of each of the four parts of Dharma is destroyed by its opposites—untruth, slaughter, discontent and quarrel. 21. O King! In that age people of the four Varnas will be devoted to rituals and austerity. They will be neither too cruel, nor too attached in life. They will be interested mainly in Dharma, Artha and Kāma. Men will be versed in the Vedas and the Brahmanical ideals will dominate them. 22. In the Dwapara Yuga, austerity, truth, compassion and Dāna will be half overcome by vices opposed to them, namely, untruth, slaughter, discontent and animosity. 23. Dominated by the Kshatriyas and Brahmanas, the Varnas will be fond of fame, given to elaborate sacrifices, devoted to Vedic study, wealthy, joyous and living the life of householders. 24. In the age of Kali, only one of the four parts of Dharma will prevail. The remaining parts will get enfeebled by the forces of Adharma until they are totally overpowered and destroyed by the evil of Kali. 25. In the age of

सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः ।
 प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च ।
 यदा धर्मार्थकामेषु भक्तिर्भवति देहिनाम् ।
 यदा लोभस्त्वसंतोषो मानो दम्भोऽथ मत्सरः ।
 यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम् ।
 यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशनाः ।
 दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः ।
 अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः ।
 ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः ।
 पणयिष्यन्ति वै क्षुद्राः किराटाः कूटकारिणः ।
 पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अप्यखिलोत्तमम् ।

Kali men will be perverse in their ways of life—miserly, merciless, greedy, luckless and vindictive on silly grounds. Sudras and fisherfolk will rank first in social order.

26. Sattva, Rajas and Tamas are the three Gunas (dispositions of Nature) present in all beings. Under the prompting of Time, which is a form of the Lord, variations take place in the functioning of the Gunas. 27. When the mind, intellect and senses are mostly associated with Sattva, then it is Krita Yuga. In this state man feels keenly interested in spiritual knowledge and in austerity. 28. When interest in Dharma, Artha and Kāma begin to dominate in men, then know that Tretayuga, characterised by Rajas prevails. 29. When greed, discontent, pride, hypocrisy, quarrel etc., prevail, and there is great leaning to desire-prompted rituals, then know that it is Dwapara Yuga, in which Rajas in combination with Tamas will be the dominating influence. 30. When deception, untruth, idleness, sleep, cruelty, sorrow, delusion, fear and wretchedness prevail, then there is Kali Yuga which is dominated by Tamas.

31. Under the influence of Kali man will be dull and narrow in outlook, luck-

कालसंचोदितास्ते वै परिवर्तन्त आत्मनि ॥26॥
 तदा कृतयुगं विद्याज्ज्ञाने तपसि यद् रुचिः ॥27॥
 तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् ॥28॥
 कर्मणां चापि काम्यानां द्वापरं तद् रजस्तमः ॥29॥
 शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ॥30॥
 कामिनो वित्तहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः 31
 राजानश्च प्रजाभक्षाः शिशनोदरपरा द्विजाः ॥32॥
 तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः ॥33॥
 शश्वत्कटुकभाषिण्यश्चौर्यमायोऽरुसाहसाः ॥34॥
 अनापद्यपि मंस्यन्ते वार्ता साधुजुगुप्सिताम् ॥35॥
 भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनीः ॥36॥

less, gluttonous, poverty-stricken and extremely lustful. Women will all become adultresses. 32. Thieves will lead the country. The Veda will be perverted by atheists. Kings will be mere tyrants. The twice-born ones will be the votaries of sexuality and gluttony. 33. The Brahmacharins will live contrary to their vows and will have no sense of purity. The householders will cease to give holy alms, but themselves take to mendicancy. Ascetics (Vanaprasthas) will begin to be residents of villages, and Sannyasins will be greedy in the extreme. 34. Women will be short-statured, gluttonous, highly prolific, shameless, sharp-tongued and addicted to theft, to crooked ways and to reckless behaviour. 35. Vile men, who are no better than cheats, will take to trade and business and introduce dishonest practices in buying and selling. Men will adopt prohibited means of livelihood as honourable and righteous even when there is no threat of danger in social life. 36. Servants will abandon their masters if they become poor, though they are endowed with all virtues. And masters will abandon their servants when they fall ill or are in trouble, even if they have for generations been serving them. And cows that have become

पितृभ्रातृसुहृज्जातीन् हित्वा सौरतसौहृदाः ।
 शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः ।
 नित्यमुद्विग्नमनसो दुर्भिक्षकरकशिताः ।
 वासोऽन्नपानशयनव्यवायस्नानभूषणैः ।
 कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः ।
 न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि ।

ननान्दृश्यालसंवादा दीनाः स्त्रैणाः कलौ नराः । 37॥
 धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरूढोत्तमासनम् ॥ 38॥
 निरन्त्रे भूतले राजन्ननावृष्टिभयातुराः ॥ 39॥
 हीनाः पिशाचसन्दर्शा भविष्यन्ति कलौ प्रजाः 40॥
 त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि
 पुत्रान् सर्वार्थकुशलान् क्षुद्राः शिशनोदरम्भराः 42॥

कलौ न राजञ्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम् ।

प्रायेण मर्त्या भगवन्तमच्युतं यक्ष्यन्ति पाखण्डविभिन्नचेतसः ॥ 43॥

यन्नामधेयं म्रियमाण आतुरः पतन् स्वल्पं वा विवशो गृणन् पुमान् ।

विमुक्तकर्मागल उत्तमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ॥ 44॥

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसम्भवान् ।
 श्रुतः सङ्कीर्तितो ध्यातः पूजितश्चादृतोऽपि वा ।
 यथा हेमि स्थितो वह्निर्दुर्वर्णं हन्ति धातुजम् ।

सर्वान् हरति चित्तस्थो भगवान् पुरुषोत्तमः ॥ 45॥
 नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम् 46॥
 एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ॥ 47॥

old and dry will be disposed off. 37. Abandoning association with parents, brothers, friends and relations, people will transfer their allegiance to their associates in sexual matters and spend all their time in conversation with their sisters-in-law and brothers-in-law. They will be weak in spirit and absorbed in sexual affairs. 38. Sudras will pretend to be ascetics and make a living by receiving gifts. Men who are authorities on Adharma will begin to interpret Dharma, sitting on the sacred seats of respected teachers. 39-40. O King! Oppressed by scarcity and heavy taxation, plagued by failure of rain, and want of food, and having none of the amenities of life like clothing, food, drink, bed, bath, decorations and enjoyments, men will look like ghosts and ghouls. 41. For a pittance people will quarrel, abandon all bonds of affection, and fight with the nearest kith and kin until they kill them or they are themselves killed. 42. People will fail to take care of even their old parents. Interested only in their own food and sexual satisfaction, they will neglect even talented children of theirs.

Adoration of the Lord the Panacea for the Evils of Kali (43-52)

43. O King! Carried away by the arguments of atheists, men of the age of Kali will not generally adore the worshipful Achyuta, the Father of all the worlds and the object of worship for even Brahma and other Divinities. 44. They will not adore even Him whose name saves one from bondage and takes one to the highest goal, if uttered in a mood of helplessness, when faced with death or extreme danger or fall from a height. 45. When the worshipful Lord, the Supreme Person, enters into the hearts of people, He destroys all the evil wrought in the minds by Kali through food, place of residence and sense contacts. 46. By being heard about, hymned about, meditated upon, worshipped, or adored, the Lord enters into the heart of man, and when He so enters, He destroys all the evil tendencies acquired in the course of innumerable lives. 47. It is only when the Lord enters into the heart of a spiritual aspirant that all the evil in him is des-

विद्यातपःप्राणनिरोधमैत्रीतीर्थाभिषेकव्रतदानजप्यैः ।

नात्यन्तशुद्धिं लभतेऽन्तरात्मा यथा हृदिस्थे भगवत्यनन्ते ॥48॥

तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।

म्रियमाणो ह्यवहितस्ततो यासि परां गतिम् ॥49॥

म्रियमाणैरभिध्येयो भगवान् परमेश्वरः ।

आत्मभावं नयत्यङ्गः सर्वात्मा सर्वसंश्रयः ॥50॥

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥51॥

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।

द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥52॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे तृतीयोऽध्यायः ॥ 3॥

troyed, just as the discolouration of gold by contact with other substances is removed only by heating it in fire. 48. Learning, austerity, Pranayama, kindness to all, pilgrimages, vows, charity, repetition of Mantra—none of these can purify the mind root and branch and remove the possibility of a relapse to its old state. It is only the Lord's presence in the heart that can achieve this. 49. Therefore, O King! Strive your best to instal Kesava in your heart. If you, whose death is near at hand, make your mind concentrated on the Lord now, you can gain the supreme state. 50. The worshipful Lord, the Supreme Being, is the one Being that deserves to be contemplated upon by

a person threatened with imminent death. For the Supreme Being, who is the soul and support of all, takes unto Himself all who entrust themselves to Him. 51. Though Kali is the seat of all corruption, it has, O King, got one virtue. For, in this age, Kirtana or the singing of the Lord's excellences and chanting of His name can by itself efface all attachments from the heart of man and reveal to him the Truth. 52. Whatever is attained by one through meditation on the Lord in Krita Yuga, through the sacrificial rite (Yajna) in the Treta Yuga, and ritualistic worship in the Dwapara Yuga, all that is obtained by Kirtana alone in the Kali Yuga.

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

कालस्ते परमाण्वादिद्विपरार्धावधिर्नृप ।

कथितो युगमानं च शृणु कल्पलयावपि ॥ 1॥

चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते ।

स कल्पो यत्र मनवश्चतुर्दश विशांपते ॥ 2॥

Skandha XII : Chapter 4

THE FOUR KINDS OF PRALAYAS

Naimittika Pralaya (1-4)

Sri Suka said: 1. O King! I have already spoken to you (in the 3rd Skandha) about Time from its atomic dimension to the Dviparārdha. The length of Yugas also

has been described there. Now hear about Kalpa and Pralaya. 2. A thousand Chatur-yugas (a time-span of four Yugas) is said to be a day-time of Brahma. This period is known as a Kalpa. In each Kalpa there will occur fourteen Manus one after

तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता ।
 एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् ।
 द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः ।
 एष प्राकृतिको राजन् प्रलयो यत्र लीयते ।
 पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति ।
 क्षयं यास्यन्ति शनकैः कालेनोपद्रुता प्रजाः ।
 रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति ।
 दहत्यनिलवेगोत्थः शून्यान् भूविवरानथ ।
 दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् ।
 परः सांवर्तको वाति धूम्रं खं रजसाऽऽवृतम् ।
 शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनैः ।

त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥ 3॥
 शेतेऽनन्ताशनो विश्वमात्मसात्कृत्य चात्मभूः ॥ 4॥
 तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै ॥ 5॥
 आण्डकोशस्तु सङ्गतो विघात उपसादिते ॥ 6॥
 तदा निरग्ने ह्यन्योन्यं भक्षमाणाः क्षुधादिताः ॥ 7॥
 सामुद्रं दैहिकं मौमं रसं सांवर्तको रविः ॥ 8॥
 ततः संवर्तको वह्निः सङ्कर्षणमुखोत्थितः ॥ 9॥
 उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः ॥ 10॥
 ततः प्रचण्डपवनो वर्षाणामधिकं शतम् ॥ 11॥
 ततो मेघकुलान्यङ्ग चित्रवर्णान्यनेकशः ॥ 12॥
 तत एकोदकं विश्वं ब्रह्माण्डविवरान्तरम् ॥ 13॥

another, presiding over their respective period of rule (Manvantara). 3. At the end of a Kalpa, ensues Brahma's night, when Pralaya (dissolution), lasting for an equal period of a thousand Chaturyugas sets in, and all the three worlds go into dissolution. 4. This Pralaya is called Naimittika Pralaya or dissolution due to a specific cause (namely, the sleep of Brahma). Mahavishnu, the cause of all the worlds, then withdraws the whole manifested universe into His being, Himself resting on Adishesha. Then Brahma the creator, who is born of Vishnu, sleeps in His being (for a period equal to his waking life, i.e., a thousand Chaturyugas).

Prakrita Pralaya (5-22)

5. When a Dviparārdha¹ (the full life-span of Brahma divided into two halves) is over, the seven (all) evolutes of Prakriti, namely, Mahattattva, Ahamkara, and the five Tanmātras, are dissolved into their causal condition. 6. This Pralaya (dissolution) is called Prākṛita Pralaya, because the main categories evolved from Prakriti are now dissolved (whereas in the

Naimittika Pralaya only the gross universe formed out of the categories is dissolved, the latter continuing in their discreteness). The whole cosmic shell now goes into dissolution, when the basis of it, namely the categories or the evolutes of Prakriti, resolve into their causal condition at the will of the Lord.

‡7-13. O King! Preliminary to this Cosmic Dissolution, Parjanya, the presiding deity of the clouds, will not give any rain for a period of a hundred years. There being no food, men will fight among themselves and take to cannibalism until all living beings slowly perish under the onslaught of adverse time. The sun of the Pralaya epoch will dry up by his fierce heat all fluids from the seas, earth and the bodies of creatures. He will not allow a drop of rain to fall. Then out of Adishesha's mouth will come the Pralaya fire, which, fanned by wind, will burn up all the depopulated nether worlds. The flames of the Pralaya fire and the sun would soon reduce the whole of this manifested universe in all its dimensions to the condition of a burning cow-dung cake.

¹ A Dwiparadha, consisting of a hundred Brahmic years, constitutes the full life span of a Brahma. Each Brahmic year has 360 Brahmic days consisting of a day time and a night, which are called a Kalpa and a Pralaya, each of these being a thousand Chaturyuga. A Chaturyuga is 4320000 terrestrial years. From this Brahma's life span in terms of human years can be calculated.

तदा भूमेर्गन्धगुणं ग्रसन्त्याप उदप्लवे ।
 अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः ।
 लीयते चानिले तेजो वायोः खं ग्रसते गुणम् ।
 शब्दं ग्रसति भूतादिर्नभस्तमनुलीयते ।
 महान् ग्रसत्यहङ्कारं गुणाः सत्त्वादयश्च तम् ।
 न तस्य कालावयवैः परिणामादयो गुणाः ।

ग्रस्तगन्धा तु पृथिवी प्रलयत्वाय कल्पते ॥14॥
 ग्रसते तेजसो रूपं वायुस्तद्रहितं तदा ॥15॥
 स वै विशति खं राजस्ततश्च नभसो गुणम् ॥16॥
 तैजसश्चेन्द्रियाण्यङ्ग देवान् वैकारिको गुणैः ॥17॥
 ग्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम् ॥18॥
 अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम् ॥19॥

न यत्र वाचो न मनो न सत्त्वं तमो रजो वा महादादयोऽमी ।

न प्राणबुद्धीन्द्रियदेवता वा न सन्निवेशः खलु लोककल्पः ॥20॥

न स्वप्नजाग्रन्न च तत् सुषुप्तं न खं जलं भूरनिलोऽग्निरर्कः ।

संसुप्तवच्छून्यवदप्रतर्क्य तन्मूलभूतं पदमामनन्ति ॥21॥

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा ।
 बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम् ।

शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥22॥
 दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत् ॥23॥

Next the Pralaya winds will blow fiercely for a hundred years converting the sky into one expanse of smoke-coloured dust. Now will appear clouds of many colours and rain without stop for a hundred years, filling the quarters with fierce peals of thunder. All the worlds included in the Cosmic Shell will be submerged in water.

14. When the whole universe is thus submerged, the special attribute of the earth element, namely, smell, is absorbed by water, and with this, earth element itself becomes destroyed by becoming one with the water element. 15. Next the fire element absorbs the special quality of water element, namely taste, and then water, bereft of its special quality of taste, becomes one with the fire element. 16. When the colour (Rupa), the special property of the fire element, is absorbed by the air element, then fire is dissolved in air. Now the sky element absorbs the the special property of the air element, namely, touch, and it is consequently dissolved in the sky element. 17. Next the Tāmasa aspect of Ahankara absorbs sound, the specific property of Akasa, and then the Akasa element is dissolved in the Tāmasa aspect of Ahankara. 18. Mahattattva absorbs Ahankara, and is itself

absorbed in the dispositions of Prakriti or the Gunas of Sattva, Rajas and Tamas. O King! Directed by Time, the unmodified Pradhana or Prakriti absorbs the three Gunas of Sattva, Rajas and Tamas.

19. The divisions of Time like day and night do not effect changes in Pradhana. For, it is the root cause, beginningless and endless, unmanifest, eternal and invariable. 20. In that speech is not manifest, nor the mind, nor the Gunas, nor the evolutes like the Mahat. It is devoid of Prana, Buddhi, senses, deities, and the creative impulse for bringing out the world-edifice. 21. The Pradhana has neither waking, nor dream, nor deep sleep. It is without the five elements—sky, water, earth, air and fire. Nor is sun present there. As it baffles comprehension, it is likely to be considered utter unconsciousness and a nihil. But this it is not, because it is spoken of as the cause, the root, from which everything comes out. 22. The state called the Prākṛita Pralaya is that dissolution of everything in Prakriti-Purusha when all the creative powers weaken under the onslaught of Time.

Ātyantika Pralaya or Moksha (23-34)

23. The intellect and the senses on the

दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग् भवेत् ।
 बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते ।
 यथा जलधरा व्योम्नि भवन्ति न भवन्ति च ।
 सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह ।
 यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः ।
 विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा ।
 न हि सत्यस्य नानात्वमविद्वान् यदि मन्यते ।

यथा हिरण्यं बहुधा समीयते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।

एवं वचोभिर्भगवानधोक्षजो व्याख्यायते लौकिकवैदिकैर्जनैः ॥31॥

एवं धीः खानि मात्राश्च न स्थिरन्यतमादृतात् ॥24॥
 मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ॥25॥
 ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात् ॥26॥
 विनार्येण प्रतीयेरन् पटस्येवाङ्ग तन्तवः ॥27॥
 अन्योन्यापाश्रयात् सर्वमाद्यन्तवदवस्तु यत् ॥28॥
 न निरूप्योऽस्त्यणुरपि स्याच्चेच्चित्सम आत्मवत् ॥
 नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव ॥30॥

one hand and the objects grasped by them on the other are nothing but consciousness, which forms their substratum. The world of objects, having an origin and an end, is transitory, and cannot therefore have ultimacy. Next as objects seen cannot be separated from consciousness and shown to exist separately by themselves, they have no independent existence apart from consciousness. So all the objects seen are not real in an absolute sense. 24. Light, eyesight and forms, which go together, have no existence in themselves apart from the universal light. In the same way the intellect, senses and their objects have no separate existence apart from the cause, namely Pure Consciousness, which is always the opposite of the false, and is ever existent.

25. The states of waking, dream and sleep are states of the Buddhi, intellect. The perception of the many (as the Viswa, Taijasa and Prājna) in the all-pervading Self is only the effect of Maya. 26. Being a combination of parts, this world has no permanence. Just as clouds appear in the sky now and disappear the next moment, so this universe appears and disappears in Brahman. 27. It is admitted that in the 'wholes' made of parts, the true entity is the parts. For the parts can be seen even when the 'wholes' are dismembered, but the 'wholes' are never seen

except in the presence of the parts, as in the case of the cloth and its thread. (That is, in a piece of cloth, the threads constituting it can exist apart from the cloth, but the cloth cannot exist apart from the threads. Thus the world, which is an effect, cannot exist apart from Brahman but Brahman exists even without the world.) 28. Whatever is seen mutually interdependent as cause and effect—and cannot be seen independently in separation—all that is due to delusion. This is the case with all objects having a beginning and an end. 29. Though the world manifestation is experienced, it cannot be conceived at all in separation from the all-pervading Self. (It is consciousness that reveals it, and without that revealing consciousness, its existence is inconceivable.) To conceive it as existing in separation, lands one only in the conception of it as self-luminous like the Atman. 30. There is no manifoldness in the Supreme Truth. He who holds there is manifoldness in Him is an ignorant man. Manifoldness is in the adjuncts in which the Reality is apprehended, as of the sky in different pots, of sun in several reflectors, and of air within oneself and without. 31. Just as the one substance gold is for practical purposes of life wrought into many kinds of ornaments like Kataka and Kundala, in the same way the one Supreme Being, who is beyond

यथा घनोऽर्कप्रभवोऽर्कदर्शितो ह्यर्काशभूतस्य च चक्षुषस्तमः ।
 एवं त्वहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः ॥32॥
 घनो यदार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।
 यदा ह्यहङ्कार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ॥33॥
 यदैवमेतेन विवेकहेतिना मायामयाहङ्कारणात्मबन्धनम् ।
 छित्त्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमङ्गः सम्प्लवम् ॥34॥

नित्यदा सर्वभूतानां ब्रह्मादीनां परन्तप । उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ॥35॥
 कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ॥36॥
 अनाद्यन्तवतानेन कालेनेश्वरमूर्तिना । अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव ॥37॥
 नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥38॥
 एताः कुरुश्रेष्ठ जगद्विधातुरारायणस्याखिलसत्त्वधाम्नः ।
 लीलाकथास्ते कथिताः समासतः कात्स्न्येन नाजोऽप्यभिधातुमीशः ॥39॥

the powers of the senses to perceive, is interpreted and described in many ways by words drawn from ordinary life and from the Vedas. 32. The clouds, which are produced from the sun and are lighted by the sun, can obstruct sight, which is a power derived from the sun. Here it is seen how one effect of a substance can be obstructed by another effect of the same substance. In the same way, the I-sense, which is derived from Brahman and which is also revealed by Brahman, can itself be an obstruction for the Jiva, which is a part of Brahman, in realising his own nature (of being a part of Brahman). 33. When the clouds, which are born of the sun's heat, get scattered, then the eye sees the sun who is the source of eyesight. In the same way, when the I-sense (Ahamkara), the adjunct of the Atman, is shattered by philosophic reflection, then the Atman realises his nature as one with the Supreme Being. 34. When the knot of I-sense, which is the limiting adjunct of the Atman and an effect of the Lord's Maya, is cut asunder with the sword of knowledge, then the Jiva comes to have the consciousness that he is one with Achyuta. This destruction of ignorance and attainment of liberation is called

Ātyantika Pralaya.

Nitya Pralaya (35-39)

35. Some subtle thinkers say that all beings from Brahma downward have origination and dissolution (Pralaya) every moment. 36. One is led to infer from the observation of constant change in a flowing stream or a burning flame that the bodies of beings subject to the flow of Time's stream are also passing through births and deaths every moment. 37. But just like the movement of the stars in the heaven, one fails to note this continuous process of decay and renewal going on in the body by the action of Time, which is a manifestation of the Divine, without beginning or end. 38. I have thus spoken to you of four types of Pralaya—Nitya (daily), Naimittika (occasional), Prākṛita (total), and Ātyantika (final). Such is the course of Time.

The Glory of the Bhagavata (39-43)

39. O the noblest of Kurus! I have thus briefly discoursed to you about the sportive manifestations of Narayana, the home of all beings, the supreme creator of the worlds. To describe them in detail is

संसारसिन्धुमतिदुस्तरमुत्तितीर्षोर्नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।

लीलाकथारसनिषेवणमन्तरेण पुंसो भवेद् विविधदुःखदवादितस्य ॥40॥

पुराणसंहितामेतामृषिर्नारायणोऽव्ययः ।

नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥41॥

स वै मह्यं महाराज भगवान् बादरायणः ।

इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥42॥

एतां वक्ष्यत्यसौ सूत ऋषिभ्यो नैमिषालये ।

दीर्घसत्रे कुरुश्रेष्ठ सम्पृष्टः शौनकादिभिः ॥43॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे चतुर्थोऽध्यायः ॥ 4॥

beyond the capacity of Brahma even. 40. For man who is scorched in the forest fire of the threefold misery of transmigratory existence (Samsara), and feels the urge to get across this sea of life, there is no better boat available than the pious listening to the exposition of the accounts of the Lord's sportive manifestations and excellences. 41. This Book of Ancient Wisdom was communicated by the Rishi Narayana to sage Narada, who in turn

instructed sage Krishna Dwaipāyana in it. 42. O King! Out of his abundant love, that sage, also known as Bādarāyana, transmitted to me, his son, this great Text of the Bhagavata, which is equal to the Veda itself. 43. O the noblest of the Kurus! This Suta, who is sitting in our midst, will in future narrate the Bhagavata at Naimishāranya at a long-drawn Satra, on being questioned by Saunaka and other Rishis.

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः ।
त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि ।
न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान् ।
स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम् ।

यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः ॥ 1॥
न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥ 2॥
बीजाङ्कुरवद् देहादेर्व्यतिरिक्तो यथानलः ॥ 3॥
यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽमरः ॥ 4॥

Skandha XII : Chapter 5

LAST WORDS OF SRI SUKA

The Atman is Deathless (1-5)

Sri Suka said: 1. In this Bhagavata is described again and again the worshipful Sri Hari, the soul and substance of all that exists—Sri Hari from whose creative will Brahma originated and from whose destructive urge Rudra arose. 2. O King! Abandon the feeling that you are going to die—a feeling that befits only animals. For the real you are not, like the body,

a previously non-existent thing now come into being. 3. The real you did not descend like a son from a father, or like a tree from a seed, generated by a being who is himself originated. You are on the other hand like the fire, which, though seen in association with wood, is not its product and is entirely different from it. 4. In the dream one can experience one's own decapitation. Physical death in the waking state is on a par with it. The Atman, who

घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा ।
मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः ।
स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते ।

एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥ 5॥
तन्मनः सृजते माया ततो जीवस्य संसृतिः ॥ 6॥
ततो दीपस्य दीपत्वमेवं देहकृतो भवः ।

रजःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति ॥ 7॥

न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः ।
एवमात्मानमात्मस्थमात्मनैवामृश प्रभो ।
चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः ।
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
दशन्तं तक्षकं पादे लेलिहानं विषाननैः ।
एतत्ते कथितं तात यथाऽऽत्मा पृष्ठवान् नृप ।

आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः ॥ 8॥
बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्तया ॥ 9॥
मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ॥ 10॥
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥ 11॥
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥ 12॥
हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ॥ 13॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः ॥ 5॥

is not one with the body but only its witness, is not affected by death. He is unoriginated and deathless. 5. When a pot is destroyed, the sky enclosed by it becomes one with the universal, unparticularised sky. So also when the body perishes through Jnana, the Jiva becomes one with Brahman.

The Atman and the Embodied Being (6-8)

6. It is mind that creates all the adjuncts limiting the Atman like the bodies, subtle and physical, qualities and Karmas. And Maya, the Lord's power, is what brings this mind into being, and because of the mind man has this entanglement in the cycle of birth and death. 7. A light is a light so long as there is a mutual relationship through contact between oil, its receptacle, the wick, and the flame. The transmigratory existence of the Jiva is like that—a situation arising from the combination of several factors. Being a modification of Sattva, Rajas and Tamas, the constituents of Prakriti, Samsara is a state of constant flux. 8. In this process of birth and death as the embodied being, the Atman is never born, and never dies too. Birth and death apply only to the body, the adjunct of the Atman in embodiment.

The Atman on the other hand is the self-conscious Witness—beyond what is gross or subtle, the support of everything like the Akasa, changeless, endless and incomparable.

The Triumph of the Spirit (9-13)

9. O noble one! In this way, through discriminative intelligence and constant contemplation on the Lord, grasp the truth of the Atman amidst his adjuncts of body-mind. 10. If this truth of the Atman is grasped, the serpent Takshaka will not consume you under the prompting of the sage's son. The causes that bring about death will not even touch you, who are one with the Lord and verily the Death of death himself. 11-12. 'I am Brahman, the Transcendent Effulgence' 'Brahman the Terminal State am I'—for you who constantly practise this communion of the individual Self with the universal undivided Self in a non-dual attitude, of what consequence is the Takshaka lolling his tongue and belching poison? For everything—this Takshaka, his poison, your own body and the whole manifested world—will have no existence for you apart from Brahman. 13. O dear one! Whatever you wanted to know about the

workings of the All-formed Sri Hari, that I have imparted to you, now established in

the Self. Is there any more question remaining to be answered?

अथ षष्ठोऽध्यायः

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन ।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना बद्धाञ्जलिस्तमिदमाह स विष्णुरातः ॥ 1॥

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना । श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥ 2॥
नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम् । अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः ॥ 3॥
पुराणसंहितामेतामश्रौष्म भवतो वयम् । यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते ॥ 4॥
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् । प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया ॥ 5॥
अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे । मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥ 6॥
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया । भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ 7॥

सूत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः । जगाम भिक्षुभिः साकं नरदेवेन पूजितः ॥ 8॥

Skandha XII : Chapter 6

SALVATION OF PARIKSHIT AND AFTER

Parikshit's Illumination and Suka's Departure (1-10)

Suta said: 1. Hearing these words of Suka, Vyasa's offspring, who is ever established in the experience of the Atman in everything, Rajah Parikshit approached him, placed his feet on his own head, and spoke to him with palms joined in salutation.

The Rajah said: 2. I have indeed achieved my highest end in life by being the object of your blessing. From your mouth I have been able to hear about the greatness and excellences of Sri Hari, the Infinite without birth or death. 3. It is no wonder that such saintly ones as you, whose minds are always devoted to Achyuta, bless and console the ignorant who are afflicted by the woes of worldly life. 4. I have been blessed enough to hear

from you this Purana which is entirely devoted to the description of the excellences of the worshipful Lord of sanctifying fame. 5. O holy one! For me who have attained the Brahmic state of Bliss beyond all fear through your instruction, Takshaka and other spectres of death hold fear no more. 6. O holy one! Bless me so that I may breathe my last with my senses ingathered, with the mind freed from all its store of desires, and with my vital energies concentrated exclusively on the Supreme Lord. 7. The reign of ignorance and its results has ceased for me for ever by my firm establishment in the knowledge and experience as the Spirit—that state of Supreme Blessedness which is the Lord—through the instructions imparted by you.

Suta said: 8. Saying so, the king Parikshit worshipped the sage Suka who blessed

परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना ।
 प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः ।
 तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना ।
 तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम् ।
 ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना ।
 हाहाकारो महानासीद् भुवि खे दिक्षु सर्वतः ।
 देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः ।
 जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम् ।
 सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान् ।
 अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान् ।
 तं गोपायति राजेन्द्र शक्रः शरणमागतम् ।
 पारीक्षित इति श्रुत्वा प्राहृत्विज उदारधीः ।

him and then departed along with other ascetics. 9. As for the Rajarshi Parikshit, he sat there motionless like a tree, having made the mind ingathered, concentrated and absorbed in the Paramatman by the exercise of the controlling power of the Buddhi. 10. He was seated facing north on the banks of the Ganga on a seat of Darbha grass spread with their tips towards the east. Free from all doubts and all attachments, the great Yogi that he was, he sat there fully absorbed in the experience of the unity of the Self with Brahman.

Takshaka bites the King (11-15)

11. Now the serpent Takshaka, impelled by the incensed Brahmana boy, went towards the king at an opportune moment to kill him. On the way he met Kasyapa, a Brahmana who was an expert in treating victims of snake poison. 12. Presenting much wealth to that expert in treating snake poison, Takshaka managed to win him over and send him away from the scene. Being capable of taking any form, he took the form of a Brahmana in order to disarm all suspicion, and approaching the king, inflicted the fatal bite on him. 13. At once, even as all the assembled people

समाधाय परं दध्यावस्पन्दानुर्यथा तरुः ॥ 9॥
 ब्रह्मभूतो महायोगी निःसङ्गश्छिन्नसंशयः ॥ 10॥
 हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ॥ 11॥
 द्विजरूपप्रतिच्छन्नः कामरूपोऽदशन्नृपम् ॥ 12॥
 बभूव भस्मंसात् सद्यः पश्यतां सर्वदेहिनाम् ॥ 13॥
 विस्मिता ह्यभवन् सर्वे देवासुरनरादयः ॥ 14॥
 ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ॥ 15॥
 यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः ॥ 16॥
 दृष्ट्वेन्द्रं भयसंविग्नस्तक्षकः शरणं ययौ ॥ 17॥
 उवाच तक्षकः कस्मान्न दह्येतोरगाधमः ॥ 18॥
 तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ॥ 19॥
 सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते ॥ 20॥

were looking on, the body of the Rajarshi, who was united in Spirit with Brahman, was reduced in a flash to ashes by the fiery poison of the serpent. 14. On the earth, in the sky, and in all the quarters, the distressed cry of 'Alas' reverberated. Devas, Asuras and men stood wonder-struck and immobilised. 15. The celestials then sounded kettle-drums, the Gandharvas sang, and the Devas showered flowers crying 'Hail'.

Serpent Sacrifice of Janamejaya (16-27)

16. Janamejaya, the son of Parikshit, incensed at the killing of his father by Takshaka, organised with the help of several priests a great serpent sacrifice in which he offered oblations of a large number of serpents in the fire. 17. At the sight of the innumerable great serpents perishing in the flaming sacrificial fire, Takshaka got terribly frightened about his own impending fate, and took refuge with Indra. 18. Not seeing Takshaka among the serpents that were being sacrificed, Janamejaya, the son of Parikshit, asked the the priests: 'How is it that Takshaka, that scoundrel of a serpent, is not yet burnt?' 19-21. The priests replied: 'O great King! He has taken shelter with Indra, and

तच्छुत्वाऽऽजुहुवुविप्राः सहेन्द्रं तक्षकं मखे ।
 इति ब्रह्मोदिताक्षेपैः स्थानादिन्द्रः प्रचालितः ।
 तं पतन्तं विमानेन सहतक्षकमम्बरात् ।
 नैष त्वया मनुष्येन्द्र वधमर्हति सर्पराट् ।
 जीवितं मरणं जन्तोर्गतिः स्वेनैव कर्मणा ।
 सर्पचौराग्निविद्युद्भ्यः क्षुत्तृड्व्याध्यादिभिर्नृप ।
 तस्मात् सत्रमिदं राजन् संस्थीयेताभिचारिकम् ।

तक्षकाशु पतस्वेह सहेन्द्रेण मरुत्वता ॥21॥
 बभूव सम्भ्रान्तमतिः सविमानः सतक्षकः ॥22॥
 विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः ॥23॥
 अनेन पीतममृतमथ वा अजरामरः ॥24॥
 राजस्ततोऽन्यो नान्यस्य प्रदाता सुखदुःखयोः ॥25॥
 पञ्चत्वमृच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत् ॥26॥
 सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते ॥27॥

सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः ।
 सैषा विष्णोर्महामायाबाध्ययालक्षणा यया ।

सर्पसत्रादुपरतः पूजयामास वाक्पतिम् ॥28॥
 मुह्यन्त्यस्यैवात्मभूता भूतेषु गुणवृत्तिभिः ॥29॥

न यत्र दम्भीत्यभया विराजिता मायाऽऽत्मवादेऽसकृदात्मवादिभिः ।

न यद् विवादो विविधस्तदाश्रयो मनश्च सङ्कल्पविकल्पवृत्ति यत् ॥30॥

न यत्र सृज्यं सृजतोभयोः परं श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम् ।

तदेतदुत्सादितबाध्यबाधकं निषिध्य चोर्मीन् विरमेत् स्वयं मुनिः ॥31॥

Indra is protecting him. As Indra has immobilised him, he is not coming here and falling in the fire.' Thereupon, Janamejaya said: 'Revered sirs! Then why not attract Indra himself together with Takshaka into the fire?' So the priests attracted, by will power, Takshaka along with Indra, commanding: 'O Takshaka! Come and fall immediately in the fire together with Indra, the Lord of the Maruts.' 22. At this harsh summons of the priests, Indra, to his great consternation, found himself moving along with his celestial mansion and Takshaka towards where he was called. 23-24. Seeing Indra falling from the sky with his mansion and Takshaka, Brihaspati, the son of Angiras, said to Janamejaya: 'O King! You will not be able to kill this serpent. He has taken nectar (Amrita) which frees one from old age and death. 25. Life, death and one's state hereafter, are determined for all by one's past Karma. So a man's happiness or unhappiness is not caused by another person but by oneself only. 26. It is only because of their own Prarabdha, the inescapable part of Karma

in operation, that men meet with death, though outwardly it may appear as caused by snake bite, thieves, fire and lightning, or by hunger, thirst, and disease. 27. Therefore, O King, stop this rite, which is of the nature of black magic meant for causing death. Large numbers of innocent serpents have already been burnt. No doubt all that happens to living beings including these serpents, is due to their past actions.'

Suta's Reflections (28-35)

Suta said: 28. Respecting the words of the sage Brihaspati, King Janamejaya stopped the sacrifice and honoured the sage. 29. It is the inscrutable power of Vishnu, the Mahamaya, that prompts Jivas, in spite of all of them being only His parts, to fight among themselves through the overpowering and insurmountable seizure by passions like anger, which are the result of the working of Prakriti. 30-31. The way to overcome this is to realise the Self as described. Maya which distorts the understanding of the ego-centred man, retreats and disappears

परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्तिसृक्षवः ।

विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यावसितं समाहितैः ॥32॥

त एतदधिगच्छन्ति विष्णोर्यत् परमं पदम् । अहं ममेति दौर्जन्यं न येषां देहगेहजम् ॥33॥
अतिवादांस्तितिक्षेत नावमन्येत कंचन । न चेसं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥34॥
नमो भगवते तस्मै कृष्णायकुण्ठमेधसे । यत्पादाम्बुरुहध्यानात् संहितामध्यगामिमाम् 35॥

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः । वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः 36॥

सूत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः । हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ॥37॥
यदुपासनया ब्रह्मन् योगिनो मलमात्मनः । द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम् ॥38॥
ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराद् । यत्तलिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥39॥

when the spiritual aspirants begin to make enquiry about the real nature of the Self. It is then found that there is no real place in Him for all the disputations concerning Maya and its presence in Him. In Him there is no place for the mind with its power of Sankalpa (willing) and Vikalpa (doubting). In Him there is no distinction between the creator and the created, and no consequences following this distinction; nor is there in Him the Jiva as the I-sense which is bound up with these above distinctions. There is no place in Him for the sublator and the sublated. In this Self the sage should reside, eliminating the ego and all other distracting factors. 32. That is said to be the Supreme State of Viṣṇu which is intuited in their heart by those who reject all physical and mental modifications as 'not-self', overcome the wrong notion of the body and the ego being the Self, and come to entertain love for Him to the exclusion of everything else. 33. They attain to the Supreme State of Vishnu who are able to overcome the notion of one's body being oneself and to eliminate the sense of possession with regard to all material belongings. 34. Insult not others, and bear with patience the insults from others. Let not

the love of one's own body be the cause of antagonism to others. 35. Salutations to the worshipful Lord Krishna (Vyāsa-Dwaipāyana), whose intellectual powers no barrier can limit, whose grace has enabled me to learn this text.

The Philosophy of Sound and the Origin of the Veda (36-46)

Saunaka said: 36. O holy one! Into how many recensions did the great propagators of Vedic learning, Paila and other disciples of Vyasa, divide the Vedas? Please tell us about this.

Suta said: 37. O learned one! While Brahma was wrapt in meditation on Brahman, unarticulated sound (Nāda) originated in the space of his heart. It was like the sound which one hears when the orifices of the ear are closed. 38. By meditating on that inarticulate sound originating in the heart, the Yogis are purified of all their dross in its three aspects of Adhibhuta, Adhyatma and Adhidaiva, and they attain to the state beyond rebirth. 39. From that inarticulate sound arose the sound symbol OM having its three syllables of a, u, m. Its origin cannot be traced. Om is the indicating sound of the Supreme Being known as the Brahman,

शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक् ।
 स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः ।
 तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह ।
 ततोऽक्षरसमाम्नायमसृजद् भगवानजः ।
 तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः ।
 पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान् ।
 ते परम्परया प्राप्तास्तत्तच्छिष्यैर्धृतव्रतैः ।
 क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः ।
 अस्मिन्नप्यन्तरे ब्रह्मन् भगवाँल्लोकभावनः ।
 पराशरात् सत्यवत्यामंशांशकलया विभुः ।
 ऋगथर्वयजुःसाम्नां राशीनुद्धृत्य वर्गशः ।

Paramatma and the Bhagavan. 40. He who hears this inarticulate Omkara (Sphota) even when there is no organ of hearing as in sleep, is the Supreme Being Brahman and not the Jiva, because it is heard without the help of any organ of hearing. The Jiva can hear only with the organ of hearing. It is this inarticulate Omkara, revealed in the space of the heart by the Atman, that forms the source of the whole body of articulate sounds.

41. This Omkara is the revealer of its own source, the all-pervading Paramatman. It is the subtle essence of all Vedic Mantras; it is for this reason the seed eternal of the whole Veda. 42. O scion of Bhrigu's line! It has got there syllables a, u, m, forming the support of the triads of existents like Sattva, Rajas and Tamas; Rik, Yajus, and Sama; the three worlds Bhūloka, Bhuvarloka and Swarloka, and the three states of waking, dream and sleep. 43. Out of Om, Brahma created the body of spoken sounds grouped as the Antasthas (ya, ra, la and va), the Ushmas (śa, sha, sa and ha), the Swaras (beginning with a), the Sparsas (consisting of letters from ka to ma) and the Hrasvas and the Dīrghas.

44. Out of all these sounds, the all-powerful Brahma, desirous of the welfare

येन वाग् व्यज्यते यस्य व्यक्तिराकाश आत्मनः 40॥
 स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ॥41॥
 धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ॥42॥
 अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥43॥
 सव्याहृतिकान् सोङ्कारांश्चातुर्होत्रविवक्षया ॥44॥
 ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन् ॥45॥
 चतुर्युगेष्वथ व्यस्ता द्वापरादौ महर्षिभिः ॥46॥
 वेदान् ब्रह्मर्षयो व्यस्यन् हृदिस्थाच्युतचोदिताः 47॥
 ब्रह्मेशाद्यैर्लोकपालैर्याचितो धर्मगुप्तये ॥48॥
 अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥49॥
 चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव ॥50॥

of all, gave out the four Vedas, through his four faces, along with the Vyāhritis and the articulate Omkara, so that Vedic sacrifices, performed by the four priests, may come into vogue in the world. 45. Brahma imparted the Veda to his sons like Marichi who became authorities on the subject. These Vedic teachers in turn imparted it to their sons. 46. It was propagated through the four Yugas by the austere and disciplined disciples of these early Rishis, until at the close of the Dwapara Yuga, the Rishis divided the Veda into different parts.

Division into Rik, Sama, Yajus and Atharva (47-60)

47. With the passage of time, seeing that men were becoming short-lived, weak, and dull in intellect, the Brahmarshis divided the Veda into branches, as prompted by the Lord seated within. 48-49. O holy one! In this period of Manu Vaivaswata's rule, the Omnipotent Lord, the Cause of all causes, being requested by Brahma and the guardian deities of the world to safeguard Dharma, incarnated Himself as the son of Parāsara and Satyavati, by a part of the Sattva potency of His Divine Maya. 50. Just as a collection of precious gems are divided

तासां स चतुरः शिष्यानुपाहूय महामतिः ।
 पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह ।
 साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम् ।
 पैलः स्वसंहितामूचे इन्द्रप्रमितये मुनिः ।
 चतुर्धा व्यस्य बोध्याय याज्ञवल्क्याय भार्गव ।
 अध्यापयत् संहितां स्वां माण्डूकेयमृषिं कविम् ।
 शाकल्यस्तत्सुतः स्वां तु पञ्चधा व्यस्य संहिताम् ।
 जातूकर्ण्यश्च तच्छिष्यः सनिरुक्तां स्वसंहिताम् ।
 बाष्कलिः प्रतिशाखाभ्यो बालखिल्याख्यसंहिताम् ।
 बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्धृताः ।
 वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् ।
 याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत् ।

एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः ॥51॥
 वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ॥52॥
 अथर्वार्द्धिरसीं नाम स्वशिष्याय सुमन्तवे ॥53॥
 बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकाम् ।
 पराशरायाग्निमित्रे इन्द्रप्रमितिरात्मवान् ॥55॥
 तस्य शिष्यो देवमित्रः सौभर्यादिभ्य ऊचिवान् ॥56॥
 वात्स्यमुद्गलशालीयगोखल्यशिशिरेष्वधात् ॥57॥
 बलाकपैजवैतालविरजेभ्यो ददौ मुनिः ॥58॥
 चक्रे बालायनिर्भज्यः कासारश्चैव तां दधुः ॥59॥
 श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते ॥60॥
 यच्चेर्ब्रह्महत्याहः क्षपणं स्वगुरोर्व्रतम् ॥61॥
 चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम् ॥62॥

into groups according to their kind, he separated the collocations of Rik, Atharva, Yajus and Sama chants, and made them into four texts.

51. Vyasa of great foresight summoned his four disciples and imparted one Veda-samhita (collection of Mantras) to each.

52. The first text consisting of the collection of Rik passages (Bahvrīcha) was entrusted to the disciple Paila, while the Yajus, a text mainly in prose (Nigada) was imparted to the disciple Vaisampāyana.

53. The text of Samans, sung according to their appropriate metre (Chchandoga) was taught to Jaimini; while the disciple Sumantu was instructed in Atharvana text known as Atharvāngirasī.

54-56. Dividing his text into two, Paila taught it to his two disciples, Indrapramiti and Bāshkala. Bāshkala divided that text into four and imparted the same to his four disciples Bodhya, Yājñavalkya, Parāsara and Agnimitra. Indrapramiti taught his text to his learned son Māndūkeya. His disciple Devamitra transmitted the text to Saubhari and others. 57. Sākalya, the son of Māndūkeya, divided his text into five and imparted each to his five disciples, Vātsya, Mudgala,

Sāliya, Gokhalya, and Sisira. 58. Sākalya's disciple Jātūkarnya divided his text into three and imparted each of them to his disciples Balāka, Paija, Vaitāla and Viraja. Besides, he originated the branch of study called Nirukta, which provides explanations of the Vedic words.

59. The son of Bāshkala (mentioned earlier) edited a text called Vālakhilya, which is a selection from all branches of Vedic learning and taught it to Bālāyani, Bhajya and Kāsāra. 60. The texts mentioned before and studied by Brahmarshis are all predominated by Rik. By listening attentively to these divisions of the Vedic chants, one is freed from all sins.

Origin of Taittiriya Recensions (61-65)

61. Vaisampāyana had Charaka, and others like Adhvaryu as his disciples. Charaka got that name because he undertook to perform on his teacher's behalf the rites for the expiation of the sin of Brahmahatya. 62. At this, another disciple of Vaisampāyana named Yājñavalkya said in a contemptuous tone: 'These are but trifles, yielding precious little fruits and not worth speaking about.'

इत्युक्तो गुरुरप्याह कुपितो याह्यलं त्वया । विप्रावमन्त्रा शिष्येण मदधीतं त्यजांश्चति ॥63॥
 देवरातसुतः सोऽपिच्छदित्वां यजुषां गणम् । ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ॥64॥
 यजुषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽददुः । तैत्तिरीया इति यजुःशाखा आसन् सुपेशलाः ॥65॥
 याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन् । गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥66॥

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां
 ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि चाकाश इवोपाधिनाव्यवधीयमानो भवानेक एव क्षणल-
 वनिमेषावयवोपचितसंवत्सरगणेनापामादानविसर्गाभ्यामिमां लोकयात्रामनुवहति ॥67॥

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहरहराम्नायविधिनोपतिष्ठमानानामखिलदुरितवृ-
 जिनबीजावभर्जन भगवतः समभिधीमहि तपनमण्डलम् ॥68॥

य इह वाव स्थिरचरनिकराणां निजनिकेतनानां मनइन्द्रियासुगणाननात्मनः स्वयमात्मान्तर्यामी
 प्रचोदयति ॥69॥

I can undertake much more difficult obser-
 vances.' 63. The teacher was annoyed at
 these conceited words and said to Yājña-
 valkyā: 'Enough of the discipleship of one
 like you who insults teachers in this way.
 You get away from here, casting out what-
 ever you have learnt from me.' 64. There-
 upon Yājñavalkya, the son of Devarāta,
 spat out of his mouth all the Mantras
 of the Yajus that he had learnt, and went
 away. Afterwards wise sages saw these
 Yajus Mantras lying scattered. 65. At-
 tracted by these, they assumed the form
 of small birds (Tittiris or partridges) and
 swallowed them. So this recension of the
 Yajus Mantras of great charm came to be
 known as the Taittiriya branch of the
 Yajurveda.

Yajus, Kanva and Mādhyandina Recensions (66-74)

66. Next Yājñavalkya, seeking for Vedic
 chants not known even to his Guru,
 adored the sun-deity and prayed thus:
Yājñavalkya said: 67. 'Om! Salutations to
 the Supreme Lord as Surya-Narayana
 (Sun). Like the sky that is everywhere
 Thou pervadest all the four types of
 beings, from Brahma down to a blade of
 grass as the Atman within, and as Time

Thou art manifest in the form of the year,
 with its various parts like Kshana, Lava,
 Nimisha etc. Thou pervadest outside of
 everything unobstructed by any adjunct.
 Thou drawest up surplus water by Thy
 rays and releasest it when necessary as
 rain, and Thou dost keep the worlds going.
 (This passage refers to the 'adorable-
 ness' of the sun indicated in the first foot
 of Gāyatri as *Savitur varenyam*.) 68.
 O Supreme Divinity Surya-Narayana! O
 Thou destroyer of all sin, as well as of
 its consequent suffering and its cause,
 ignorance, in those who adore Thee ac-
 cording to the Vedic commandments,
 during the three Sandhyas at sunrise, mid-
 noon, and sunset! O Thou pure bril-
 liance! We meditate on Thee in that
 luminous orb of Thine. (Here is explained
 the meaning of the second pada of Gāyatri
Bhargo devasya dhīmahi; we adore the
 divine effulgence.) 69. We meditate on
 Thee, the Surya-Narayana who, as the
 indweller in beings, activatest the in-
 sentient adjuncts of the Jiva (embodied
 beings) like the mind, senses and the
 Pranas, and promptest them to activity
 from within. (This shows the meaning of
 the third foot of Gayatri, *dhiyo yo nah
 prachodayāt*: may He stimulate our in-

य एवेमं लोकमतिकरालवदनान्धकारसंज्ञाजगरग्रहगिलितं मृतकमिव विचेतनमवलोक्यानुकम्पया परमकारुणिक ईक्षयैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्मावस्थाने प्रवर्तयत्यवनिपतिरिवासाधूनां भयमुदीरयन्नटति ॥70॥

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः ॥71॥

अथ ह भगवंस्तव चरणनलिनयुगलं त्रिभुवनगुरुभिर्वन्दितमहमयातयामयजुःकाम उपसरामीति ॥72॥

सूत उवाच

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः ।
यजुर्भिरकरोच्छाखा दशपञ्च शतैर्विभुः ।
जैमिनेः सामगस्यासीत् सुमन्तुस्तनयो मुनिः ।
सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।
हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः ।
उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै ।
लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च ।

यजुष्ययातयामानि मुनयेऽदात् प्रसादितः ॥73॥
जगृहुर्वाजसन्तस्तः काण्वमाध्यन्दिनादयः ॥74॥
सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥75॥
सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विजः ॥76॥
शिष्यौ जगृहुतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥77॥
पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते 78
पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥79॥

tellest.) 70-71. Seeing the whole world reduced to a state of corpse-like inertness in the fierce mouth of the serpent of blind- ing darkness of ignorance, Thou, the mer- ciful Surya-Narayana, moved by sym- pathy for the worlds, rousest them up by Thy very look, and promptest them every day for their own ultimate good consisting in being established in their spiritual nature as the Atman. (This is further elaboration of the third foot of Gāyatri). As Thou coursest the world like a great king strik- ing terror into the hearts of the forces of evil standing in groups here and there in Thy path, all the guardian deities greet Thee with offerings of Arghya in palms cupped like lotus buds. 72. Therefore, I seek shelter at Thy feet, worshipped even by the great Lord of the three realms, for being instructed in Mantras of Yajus unknown to anyone in their authentic form.'

Suta said: 73. Being thus hymned and propitiated, the Lord Surya-Narayana appeared in the form of a horse and imparted to him Yajus-mantras unknown to any one. 74. That versatile sage Yājña- valkyā divided that limitless body of

Yajus-mantras into fifteen recensions. These recensions known as Vājasanis (de- rived from the mane of the horse, or obtained from the speedy one) were studied by priestly lines known as Kānvas and Mādhyandinas.

Sāma Hymns (75-80)

75. Jaimini, the expert in Sama hymns, had a son Sumantu, and a grandson Sunvān. Jaimini imparted a recension of Sama to each of them. 76. Susarma, the highly talented disciple of Jaimini, made a thousand recensions collected from the tree of Sama Veda. 77. Next his disciples Hiranyanābha of the Kosala country, and Poushyanji, as also another disciple be- longing to the land of Avanti, mastered these Sama-mantras. 78. These three, Hiranyanābha, Poushyanji and the dis- ciple from Avanti, had five hundred dis- ciples from the northern country as chanters of Sama hymns. Among them were some easterners also. 79. Laugākshi, Māngali, Kulya, Kusida and Kukshi were the five disciples of Poushyanji who mastered a hundred collections of texts

कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः । शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे वेदशाखाप्रणयनं नाम षष्ठोऽध्यायः ॥ 6॥

each. 80. Another disciple of Hiranya-nābha named Kṛita imparted twenty-four collections of the texts to his disciples. The disciple from Avanti, a person with

great mastery of the mind and senses, imparted the other recensions to his disciples.

अथ सप्तमोऽध्यायः

सूत उवाच

अथर्ववित् सुमन्तुश्च शिष्यमध्यापयत् स्वकाम् । संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥ 1॥
 शौक्लायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः । वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो भृशु ॥ 2॥
 कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् । बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।
 अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥ 3॥
 नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसादयः । एते आथर्वणाचार्याः भृशु पौराणिकान् मुने ॥ 4॥
 त्रय्यारुणिः कश्यपश्च सावर्णिकृतव्रणः । वैशम्पायनहारीतौ षड् वै पौराणिका इमे ॥ 5॥
 अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात् । एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ॥ 6॥
 कश्यपोऽहं च सावर्णी रामशिष्योऽकृतव्रणः । अधीमहि व्यासशिष्याच्चतस्रो मूलसंहिताः ॥ 7॥

Skandha XII : Chapter 7

CHARACTERISTICS OF THE PURANAS

Atharva Veda (1-4)

Suta said: 1. Sumantu, who was an expert in the Atharva Veda, taught this Veda to his disciple Kabandha. Kabandha divided this collection into two recensions and taught each to his two disciples, Pathya and Vedadarsa. 2. Vedadarsa had four disciples named Sauklāyani, Brahmbali, Modosha, and Pippalāyani, and he divided his collections into four for these disciples. Pathya's disciples, O King, were Kumuda and Sunaka, besides Jājali who was an expert in the Atharva. Pathya divided his collection among these. 3. Babhru and Saindhavāyana, the disciples of Angiras, learnt both these recensions; so also did their disciples like Sāvarni learn both the recensions. 4. The principal

Acharyas of the Atharva Veda are Nakshatrakalpa, Sānti, Kasyapa, Angirasa and others. Now hear about the authorities on the Puranas.

Puranas and their Characteristics (5-21)

5. Trayyārūni, Kasyapa, Sāvarni, Akritavṛana, Vaisampāyana, and Hārīta are the authorities on Puranas. 6. First Vedavyasa made six collections and imparted them to my father (Lomaharshana). It was from my father that the aforesaid six sages Trayyārūni and others learnt one collection each. I (Ugrasravas) became a disciple of each of these and learnt all the collections. 7. Kasyapa, myself, Sāvarni and Parasurama's disciple Akritavṛana—these four of us learnt the original four collections from the disciple of Vyāsa.

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम् ।
 सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
 दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
 अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहम् ।
 पुरुषानुगृहीतानामेतेषां वासनामयः ।
 वृत्तिर्भूतानि भूतानां चराणामचराणि च ।
 रक्षाच्युतावतारेहा विश्वस्यानु युगे युगे ।
 मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वरः ।
 राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः ।
 नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः ।
 हेतुर्जीवोऽस्य सर्गादेरविद्याकर्मकारकः ।

8-10. Now, O learned one, hear the characteristics of a Purana, as determined by the Brahmarshis in the light of the Veda and other scriptures. Learned men define a Purana as having the following ten as their characteristics (theme). These are Sarga, Visarga, Vṛitti, Raksha, Manvantaras, Vamsas, Vamsānucharita, Samsthā, Hetu and Apāsraya. Some making a distinction among the Puranas as the major (Mahapurana) and the minor (Upapurana) speak of these ten themes as of Mahapuranas, and give the characteristics of the latter as five—Sarga, Pratisarga, Vamsa, Manvantara, and Vamsānucharita. 11. Sarga is the projection, due to the loss of equilibrium of the Gunas of Prakṛiti, of Mahattattva, the three kinds of Ahankara, Tanmatras, Indriyas, Devas and Panchabhutas. 12. The continuous flow, like seed from seed, of world systems of conscious and unconscious entities out of the above-mentioned categories, as empowered by the Lord and as influenced by tendencies acquired in previous cycles, is called Visarga. 13. For living beings that move, motionless objects and other beings that move form Vṛitti, or source of livelihood. In this system, what man adopts as livelihood by natural adapta-

शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः ॥ 8॥
 वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥ 9॥
 केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥ 10॥
 भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥ 11॥
 विसर्गोऽयं समाहारो बीजाद् बीजं चराचरम् ॥ 12॥
 कृता स्वेन नृणां तत्र कामाच्चोदनयापि वा ॥ 13॥
 तिर्यङ्मर्त्येषु देवेषु हन्यन्ते यैस्त्रयीद्विषः ॥ 14॥
 ऋषयोऽशावतारश्च हरेः षड्विधमुच्यते ॥ 15॥
 वंशानुचरितं तेषां वृत्तं वंशधराश्च ये ॥ 16॥
 संस्थेति कविभिः प्रोक्ता चतुर्धास्य स्वभावतः ॥ 17॥
 यं चानुशयिनं प्राहुरव्याकृतमुतापरे ॥ 18॥

tion, or out of desire, or out of scriptural sanction, is denoted by the term Vṛitti. 14. Raksha or protection is the divine sport of the Lord as Incarnations in every Yuga among sub-human creations, men, Rishis and Devas. Through that the protection of the world and the destruction of evil ones is accomplished. 15. Manvantara is the epoch of a Manu or Patriarch, during which joint action is taken by the Manu, the sons of the Manu, Devas, Indra, Saptarshi, and the partial divine incarnations of the age, for the welfare of the worlds. 16. Vamsa is the genealogy of pious royal lines born of Brahma, embracing their past, present and future. And Vamsānucharita is the account of important kings born in such lines. 17. Samsthā is the Pralaya or dissolution of the worlds into their elements by the forces of Nature. It is of four types—the Naimittika, Prākṛita, Nitya, and Ātyantika. 18. Hetu or the cause of creation is Jiva who is subject to desire and Karma arising from ignorance. He is termed by some as Anusayī or consciousness enjoying the tendencies generated by Karma, and by some others as Avyākṛita or the 'unmanifest'. (Both mean the same, the first stressing on the consciousness aspect,

वृत्तिरकान्वयो यस्य जाग्रत्स्वप्नसुषुप्तिषु ।
 पदार्थेषु यथा द्रव्यं सन्मात्रं रूपनामसु ।
 विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम् ।
 एवं लक्षणलक्ष्याणि पुराणानि पुराविदः ।
 ब्राह्मं पादं वैष्णवं च शैवं लैङ्गं सगारुडम् ।
 भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम् ।
 ब्रह्मन्निदं समाख्यातं शाखाप्रणयनं मुनेः ।

मायामयेषु तद् ब्रह्म जीववृत्तिष्वपाश्रयः ॥19॥
 बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम् ॥20॥
 योगेन वा तदाऽऽत्मानं वेदेहाया निवर्तते ॥21॥
 मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च ॥22॥
 नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ॥23॥
 वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट् ॥24॥
 शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम् ॥25॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे सप्तमोऽध्यायः ॥ 7॥

and the other on the material.) 19. The Apāsraya or the Refuge is Brahman who is the substratum that persists in the changing mental modes of waking, dreaming and sleep caused by the power of Maya, and who exists apart from those modes as the farthest limit of negation, when these modes are eliminated in Samadhi. 20. The Apāsraya is the Satchidananda Parabrahman. He is the support of all, just as mud and other materials persist through all their conditions as effect like pot and the like, and when all those conditions cease, He continues to exist as the original substance. Just as 'pure being' subsists through all the changing names and forms, so He exists from the conception to the death of an embodied being as the witness through all modifications, and as the supporting residue when all changes cease. 21. When the mind ceases to take the three modes of waking, dream and sleep naturally or through the practice of Yoga, then that

modeless state is able to intuit its Substratum and get rid of involvement in Samsara, the field of Karma.

The Enumeration of the Puranas (22-25)

22. The sages who knew the ancient traditions speak of eighteen Puranas, big and small, having the above mentioned features. 23-24. These are: Brahma-purāna, Padmapurāna, Vishnupurāna, Sivapurāna, Lingapurāna, Garudapurāna, Nārada-purāna, Bhāgavatapurāna, Agni-purāna, Skāndapurāna, Bhavishyapurāna, Brahmavaivartapurāna, Mārkaṇḍeya-purāna, Varāhapurāna, Matsyapurāna Kūrmapurāna and Brahmāṇḍapurāna. 25. O learned one! I have now finished describing to you the work of the disciples and grand-disciples of Vedavyasa consisting in dividing the Veda into various recensions. One's spiritual aura is enhanced by hearing this.

अथाष्टमोऽध्यायः

शौनक उवाच

सूत जीव चिरं साधो वद नो वदतां वर । तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः ॥ 1॥
 आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः । यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत् ॥ 2॥
 स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः । नैवाधुनापि भूतानां सम्प्लवः कोऽपि जायते ॥ 3॥
 एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल । वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम् ॥ 4॥
 एष नः संशयो भूयान् सूत कौतूहलं यतः । तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः ॥ 5॥

सूत उवाच

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः । नारायणकथा यत्र गीता कलिमलापहा ॥ 6॥
 प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात् । छन्दांस्यधीत्य धर्मेण तपःस्वाध्यायसंयुतः ॥ 7॥
 बृहद्ब्रतधरः शान्तो जटिलो वल्कलाम्बरः । बिभ्रत् कमण्डलुं दण्डमुपवीतं समेखलम् ॥ 8॥
 कृष्णाजिनं साक्षसूत्रं कुशाञ्च नियमद्वये । अग्न्यर्कगुरुविप्रात्मस्वर्चयन् सन्ध्ययोर्हरिम् ॥ 9॥

Skandha XII : Chapter 8

THE GREATNESS OF MĀRKANDEYA

Story of Mārkandeya (1-13)

Saunaka said: 1. O Suta! O holy one! May you live long! May you, the most accomplished among exponents of sacred lore, be pleased to tell us more about the Lord's excellences and sportive actions. To men who are grovelling in the limitless darkness of ignorance, you show what is beyond the limit of that darkness by the light of knowledge. 2. Mārkandeya, the son of Mrikanda, is believed to have endless life; even when all beings perished at the end of the last Kalpa, it is said that he survived. How do you explain this? 3. In this Kalpa, he has been born in our family as an ornament of the Bhrigu clan. There has been no Pralaya in this Kalpa to verify the truth of the immortality of Mārkandeya. 4. It is said that when everything was swallowed in the waters of the Pralaya, he was floundering in that ocean all alone and that in the course of it he saw a wondrous Infant in human shape lying on a banyan leaf and floating over the

Pralaya waters. 5. O Suta! We feel very doubtful about this. We are also keenly interested in knowing the truth about these incidents. O great Yogin! You are an expert in Purana. Deign to dispel our doubt.

Suta said: 6. O sage! The question you have put is of universal benefit, as it would help to free the world from the delusion in which it is grovelling. For, the answer to it lies in the narration of the glories and actions of the Lord, which destroys the evil effects of the age of Kali.

7. Mārkandeya was born and brought up, receiving all the purificatory sacraments of the twice-born ones. He learnt the Vedas from his father, observing austerity and the rules of Dharma, and practising daily recital of the Vedas. 8-9. He observed unbroken continence; wore matted locks, tree bark, antelope-skin, girdle of Kusa grass and sacred thread, carried a staff, water vessel and a rosary of beads, and for the enhancement of his spiritual merit worshipped Sri Hari at sun-

सायं प्रातः स गुरवे भैक्ष्यमाहृत्य वाग्यतः ।
 एवं तपःस्वाध्यायपरो वर्षाणामयुतायुतम् ।
 ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्राश्च ये परे ।
 इत्थं बृहद्ब्रतधरस्तपःस्वाध्यायसंयमैः ।
 तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः ।
 एतत् पुरन्दरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे ।
 गन्धर्वाप्सरसः कामं वसन्तमलयानिलौ ।
 ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्व उत्तरे ।
 तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम् ।
 मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम् ।
 वायुः प्रविष्ट आदाय हिमनिर्झरशीकरान् ।
 उद्यच्चन्द्रनिशावक्रः प्रवालस्तबकालिभिः ।

बुभुजे गुर्वनुज्ञातः सकृन्नो चेदुपोषितः ॥10॥
 आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् ॥11॥
 नृदेवपितृभूतानि तेनासन्नतिविस्मिताः ॥12॥
 दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना ॥13॥
 व्यतीयाय महान् कालो मन्वन्तरषडात्मकः ॥14॥
 तपोविशङ्कितो ब्रह्मभारेभे तद्विघातनम् ॥15॥
 मुनये प्रेषयामास रजस्तोकमदौ तथा ॥16॥
 पुष्पभद्रा नदी यत्र चित्राख्या च शिला विभो ॥17॥
 पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम् ॥18॥
 मत्तबहिनटाटोपं मत्तद्विजकुलाकुलम् ॥19॥
 सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम् ॥20॥
 गोपद्रुमलताजालैस्तत्रासीत् कुसुमाकरः ॥21॥

rise and sunset in fire, the sun, the teacher, holy men and the Self. 10. Everyday he collected food by alms, offered it to the teacher, ate of it silently when permitted by him, and observed fast when not so permitted. 11. Observing austerities thus and practising the recital of the Vedas, he worshipped the Lord for an unimaginably vast number of years, and was thus able to conquer the unconquerable death.

12. Brahma, Bhrigu, Sri Parameswara, Daksha-prajapati, the other Prajapatis born of Brahma, men, Devas, Pitris, and all other beings were surprised to note this conquest of death. 13. With all the impurities of the mind destroyed by the observance of continence, austerities, Vedic study and self-control, this great Yogi meditated on Him who is above the ken of the senses.

Indra's Attempt to disturb Mārkandeya's Tapas (14-31)

14. A long period of six Manvantaras passed with this great Yogi immersed in meditation with a concentrated mind. 15. As the austerity of Mārkandeya entered the seventh Manvantara, the Indra of that period became jealous of him out

of fear that he might take over the Indra-ship, ousting him from that place. 16. So in order to entice him away from his austere vows, Indra sent Gandharvas, Apsaras, Kāma (Cupid), Vasanta and Malaya breeze, besides greed and pride, the offspring of Rajas. 17. They went to the Ashrama of Mārkandeya in a northern valley of the Himalayas where flowed the river Pushpabhadra beside the famous rock Chitra. 18. Lined with shady trees and creepers, and dotted with lakes of crystalline water, that Ashrama was a very sacred place inhabited by large numbers of holy men. 19. There the musical humming of inebriated honey-bees and the sweet cooing of excited Kokilas delighted one's ears, while one's eyes feasted on the sight of dancing peacocks and of flocks of birds in heat. 20. There blew a gentle breeze cooled by the droplets from ice-cold water-falls and sweetened by the embrace of fragrant flowers, exciting love in the hearts of men.

21. The vernal season now set in, with her evening sky decorated with the Tilaka of the rising moon, and with her thick growth of trees and creepers loaded with sprouts and flower bunches embracing one

अन्वीयमानो गन्धर्वगीतवादित्रयूथकैः ।
 हुत्वाग्निं समुपासीनं ददृशुः शक्रकिङ्कराः ।
 ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः ।
 सन्दधेऽस्त्रं स्वधनुषि कामः पञ्चमुखं तदा ।
 क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्तनगौरवात् ।
 इतस्ततो भ्रमद्दृष्टेश्चलन्त्या अनुकन्दुकम् ।
 विससर्ज तदा बाणं मत्वा तं स्वजितं स्मरः ।
 त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने ।
 इतीन्द्रानुचरैर्ब्रह्मन् धर्षितोऽपि महामुनिः ।
 दृष्ट्वा निस्तेजसं कामं सगणं भगवान् स्वराट् ।
 तस्यैवं युञ्जतश्चित्तं तपःस्वाध्यायसंयमैः ।

another with their arms of leafy branches on all sides. 22. Leading the community of Apsara women, Kāma now arrived there, equipped with his bow of flowers and followed by a vanguard of Gandharvas playing on musical instruments.

23. These emissaries of Indra saw Mārkaṇḍeya there sitting with eyes closed in meditation before the sacrificial fire after he had finished offering the oblations. He looked like the fire-deity embodied, so forbiddingly lustrous he was. 24. The women now danced before him. The musicians sang, and the instrumentalists played delightfully on Mridangas, Veenas and Panavas. 25. Kāma aimed at him his five-pronged arrow having thinning, inflaming, deluding, heating and inebriating as its five heads. Simultaneously Indra's emissaries like the spring season and the passions of the heart joined him in the effort to divert the mind of the sage. 26-27. Punjikasthali, an Apsara woman, began playing with a ball. She seemed to be bending at the waist due to the weight of her bosom. The flower garlands in her hair were falling as the locks got dishevelled. Pursuing the movements of the ball, her eye balls were rolling hither and thither in quick succession. Just then her

अदृश्यतात्तत्तापेषुः स्वःस्त्रीयूथपतिः स्मरः ॥22॥
 मीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम् ॥23॥
 मृदङ्गवीणापणवैर्बाद्यं चक्रुर्मनोरमम् ॥24॥
 मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन् ॥25॥
 भृशमुद्विग्नमध्यायाः केशविस्रंसितस्रजः ॥26॥
 वायुर्जहार तद्वासः सूक्ष्मं त्रुटितमेखलम् ॥27॥
 सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः ॥28॥
 दह्यमाना निववृतुः प्रबोध्याहिमिवार्भकाः ॥29॥
 यन्नागादहमो भावं न तच्चित्रं महत्सु हि ॥30॥
 श्रुत्वानुभावं ब्रह्मर्षेर्विस्मयं समगात् परम् ॥31॥
 अनुग्रहायाविरासीन्नरनारायणो हरिः ॥32॥

girdle loosened and the breeze carried away her thin wearing cloth. 28. Considering that the opportune moment to conquer the sage, Kāma released his arrows at him, but it was all in vain like the efforts of a man without the backing of divine grace.

29. In retaliation for the persecution to which they subjected the sage, the aura of the spiritual power in him threatened to burn them up, and like children who have roused up a sleeping serpent, they had to run away before that power. 30. But wonder of wonders! In spite of these persecutions of Indra's emissaries, there was not the least egoistic reaction like anger in the sage. Though this is surprising in ordinary men, it is not so in such high-souled ones. 31. As for Indra, he felt completely crest-fallen to note the discomfiture of his emissaries and was wonderstruck at the spiritual power of the sage.

Appearance of Nara-Narayana (32-38)

32. In order to bless that sage who was constantly communing with Him through the practice of austerity, of Vedic study, and of meditation, Sri Hari appeared before him in the form of the divine Nara-

तौ शुक्लकृष्णौ नवकञ्जलोचनौ चतुर्भुजौ रौरववल्कलाम्बरौ ।

पवित्रपाणी उपवीतकं त्रिवृत् कमडलुं दण्डमृजुं च वैणवम् ॥33॥

पद्माक्षमालामुत जन्तुमार्जनं वेदं च साक्षात्तप एव रूपिणौ ।

तपत्तडिद्वर्णपिशङ्गरोचिषा प्रांशू दधानौ विबुधर्षभाचितौ ॥34॥

ते वै भगवतो रूपे नरनारायणावृषी । दृष्ट्वोत्थायादरेणोन्वैर्ननामाङ्गेन दण्डवत् ॥35॥

स तत्सन्दर्शनानन्दनिर्वृतात्मेन्द्रियाशयः । हृष्टरोमाश्रुपूर्णाक्षो न सेहे तावुदीक्षितुम् ॥36॥

उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाश्लिषन्निव । नमो नम इतीशानौ बभाषे गद्गदाक्षरः ॥37॥

तयोरासनमादाय पादयोरवनिज्य च । अर्हणेनानुलेपेन धूपमाल्यैरपूजयत् ॥38॥

सुखमासनमासीनौ प्रसादाभिमुखौ मुनी । पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत् ॥39॥

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्पन्दते तमनु वाङ्मनइन्द्रियाणि ।

स्पन्दन्ति वै तनुभृतामजशर्वयोश्च स्वस्याप्यथापि भजतामसि भावबन्धुः ॥40॥

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः क्षेमाय तापविरमाय च मृत्युजित्यै ।

नाना बिभर्ष्यवितुमन्यतनूर्यथेदं सृष्ट्वा पुनर्गससि सर्वमिवोर्णनाभिः ॥41॥

Narayana. 33-34. In complexion one was fair and the other dark. Possessing eyes like fresh lotus petals; endowed with four arms; wearing on their tall frame a deer skin, a tree-bark and a three-stringed sacred thread; having in hand the holy Kusa rings (Pavitra), a water pot, a straight staff of bamboo, a rosary of lotus beads, a whisk-cloth to drive away insects, and a fistful of Kusa grass symbolising the Veda—these two ascetics, who were worshipped even by celestials, looked like the very embodiment of austerity that shone like a streak of lightning in the brilliancy of its yellow radiance. 35. On seeing the form of the Rishis Nara-Narayana who were the embodiment of the Supreme Lord, Mārkanḍeya arose from his seat, and with great respect and devotion, made a full prostration, laying his body like a stick at their feet. 36. The vision of the divine forms filled his heart with bliss which was reflected in his body, senses and mind as supreme peace. With horripilations all over the body and tears overflowing from the eyes, even his vision of the Rishis was blurred. 37. Getting up from the floor,

holding palms joined in humble salutation, and advancing, as it were to embrace them in a fit of ecstatic love, he cried out with faltering voice to those divine beings: 'Salutations to Thee! Salutations again and again!' 38. He seated them, washed their feet, and adored them with unguents, incense and wreaths of flowers.

Mārkanḍeya's Hymn (39-49)

39. Again prostrating before those divine sages who were now seated at ease and who looked happy and comfortable, Mārkanḍeya said as follows. *Mārkanḍeya said:* 40. 'O All-pervading One! How can I describe Thy greatness? Thou art the power that stirs and guides the life-principle in all beings, including Brahma, Parameswara and myself too; and in accordance with Thy prompting do the speech, senses and the mind of all these beings function. Though Thou art thus the Supreme Power controlling everything, Thou art also the dearest friend and lover of all who resign themselves to Thee. 41. This twin form of Thine as Nara-

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं यत्स्थं न कर्मगुणकालरुजः स्पृशन्ति ।
 यद् वै स्तुवन्ति निनमन्ति यजन्त्यभीक्ष्णं ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै ॥42॥
 नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः क्षेमं जनस्य परितोभिय ईश विद्मः ।
 ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः कालस्य ते किमुत तत्कृतभौतिकानाम् ॥43॥
 तद् वै भजाम्यृतधियस्तव पादमूलं हित्वेदमात्मच्छदि चात्मगुरोः परस्य ।
 देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं विन्देत ते तर्हि सर्वमनीषितार्थम् ॥44॥
 सत्त्वं रजस्तम इतीश तवात्मबन्धो मायामयाः स्थितिलयोदयहेतवोऽस्य ।
 लीला धृता यदपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसनमोहभियश्च यास्याम् ॥45॥
 तस्मात्तवेह भगवन्नथ तावकानां शुक्लां तनुं स्वदयितां कुशला भजन्ति ।
 यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वं लोको यतोऽभयमुतात्मसुखं न चान्यत् ॥46॥
 तस्मै नमो भगवते पुरुषाय भूम्ने विश्वाय विश्वगुरवे परदेवतायै ।
 नारायणाय ऋषये च नरोत्तमाय हंसाय संयतगिरे निगमेश्वराय ॥47॥

Narayana, has been assumed by Thee, just like that of other well-known incarnations as Fish, Tortoise etc., for the protection of the world, for relief of sufferings, and for the redemption of Jivas. Not only art Thou thus the protecting, redeeming Lord, but also the power who, like a spider, projects the whole manifested universe from Thyself and withdraws it too into Thyself, without any effort. 42. I adore the feet of that Being, the Supreme Lord of all that moves and moves not, by resigning to which the Jiva is not affected by the stain of Karma, the Gunas and Time, and for attaining which condition the sages who know the purport of the Veda practise disciplines like hymning, prostrating, worshipping and meditating. 43. For man who finds the spectre of death wherever he goes, we find no other means of welfare than being offered at Thy feet. At the end of two Parārdhas, Time, Thy manifestation, engulfs even Brahma. What then to speak of other embodied beings who are the creatures of Brahma! 44. I therefore adore Thee, the truth-willed, the enlightened and the transcendent, abandoning attachment to the body and allied factors which hide one's spiritual glory, and are vain, unsubstantial, mor-

tal, and only a name. Thy votary gets all he seeks. 45. O Lord! Thou the nearest of my kith and kin! Though Thine alone are all these sportive works with the Gunas of Prakriti, consisting in creation, preservation and dissolution of the universe, it is only Thy sport assuming the Sattva aspect of Prakriti that is contributive to the peace of liberation. Thy sportive expressions through Rajas and Tamas do not do so. They on the other hand cause sorrow, delusion and fear in men. 46. Therefore it is, O Lord, that wise men adore this Thy attractive form (of Nara-Narayana) and of Thy devotees as being constituted of pure Sattva. For, great devotees speak of the Supreme Person as identical with pure Sattva. The Realm of Vaikuntha is formed of Sattva, and it is in Sattva that the state of fearlessness and bliss is experienced. 47. Salutations to Thee, the worshipful Lord of all divine majesties, the Supreme Person, the Supreme Deity and the Supreme Teacher, who art unlimited, who art the all, who art incarnated as the twin-Rishi Nara-Narayana, the perfect ascetic and the perfect man in one, who art the propagator of the Vedas, who art the master of the sense powers like speech, and who

यं वै न वेद वितथाक्षपथैर्भ्रमद्वीः सन्तं स्वखेष्वसुषुं हृद्यपि दृक्पथेषु ।
 तन्माययाऽऽवृतमतिः स उ एव साक्षादाद्यस्तवाखिलगुरोरुपसाद्य वेदम् ॥48॥
 यद्दर्शनं निगम आत्मरहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।
 तं सर्ववादविषयप्रतिरूपशीलं वन्दे महापुरुषमात्मनि गूढबोधम् ॥49॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धेऽष्टमोऽध्यायः ॥ 8॥

art ever pure because of the absence of the sense of agency and enjoyership. 48. Though Thou art present as the controller of one's senses, Prana, the intellect and all objects of perception, yet so long as Thy Maya clouds the mind, that sense-bound mind is capable of knowing only the gross sense objects and not Thee. But that same mind, when enlightened by the Veda revealed by Thee, the Universal Teacher, comes to have an intuitive and immediate understanding of Thee. 49.

Through the Veda that intuitive knowledge revealing the Self can be had. Without its aid the striving for an understanding of Him by all sages including Brahma is a vain search. I salute Thee, the Mahapurusha, who revealest Thyself no doubt through all the conceptions of Thee according to different philosophies and theologies but whose real nature is hidden from all by the body-mind combination mistakenly called the Self.'

अथ नवमोऽध्यायः

सूत उवाच

संस्तुतो भगवानित्थं मार्कण्डेयेन धीमता । नारायणो नरसखः प्रीत आह भृगूद्रहम् ॥ 1॥

श्रीभगवानुवाच

भो भो ब्रह्मर्षिवर्यासि सिद्ध आत्मसमाधिना । मयि भक्त्यानपायिन्या तपःस्वाध्यायसंयमैः ॥ 2॥
 वयं ते परितुष्टाः स्म त्वद्बृहद्ब्रतचर्यया । वरं प्रतीच्छ भद्रं ते वरदेशादभीप्सितम् ॥ 3॥

ऋषिरुवाच

जितं ते देवदेवेश प्रपन्नार्तिहराच्युत । वरेणैतावतालं नो यद् भवान् समदृश्यत ॥ 4॥

Skandha XII : Chapter 9

MĀRKANDEYA'S VISION OF THE LORD'S MAYA

Mārkandeya's Desire to experience the Lord's Yogamaya (1-6)

Suta said: 1. The worshipful Narayana, pleased highly with Mārkandeya and his hymn, said as follows to that scion of Bhrigu's clan.

The worshipful Lord said: 2. O great Brahmarshi! You have become a person of the highest spiritual attainment by

virtue of your power of mental concentration, by your unwavering devotion to Me, and by your austerity, Vedic study and self-control. 3. We are extremely pleased with your observance of unbroken continence. May you fare well! Choose whatever boon you want from Me, who is the first of boon-givers.

Rishi Mārkandeya said: 4. O Lord of all Divinities! Thou undecaying Being and

गृहीत्वाजादयो यस्य श्रीमत्पादाब्जदशनम् । मनसा योगपक्वेन स भवान् मेऽक्षगोचरः ॥ 5॥
अथाप्यम्बुजपत्राक्ष पुण्यश्लोकशिखामणे । द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाम् ॥ 6॥

सूत उवाच

इतीडितोऽर्चितः काममृषिणा भगवान् मुने । तथेति स स्मयन् प्रागाद् बदर्याश्रममीश्वरः ॥ 7॥
तमेव चिन्तयन्नर्थमृषिः स्वाश्रम एव सः । वसन्नग्न्यर्कसोमाम्बुभूवायुवियदात्मसु ॥ 8॥
ध्यायन् सर्वत्र च हरिं भावद्रव्यैरपूजयत् । क्वचित् पूजां विसस्मार प्रेमप्रसरसम्प्लुतः ॥ 9॥
तस्यैकदा भृगुश्रेष्ठ पुष्पभद्रातटे मुनेः । उपासीनस्य सन्ध्यायां ब्रह्मान् वायुरभून्महान् ॥ 10॥
तं चण्डशब्दं समुदीरयन्तं बलाहका अन्वभवन् करालाः ।
अक्षस्थविष्ठा मुमुचुस्तडिद्भिः स्वनन्त उच्चैरभिवर्षधाराः ॥ 11॥
ततो व्यदृश्यन्त चतुःसमुद्राः समन्ततः क्षमातलमाग्रसन्तः ।
समीरवेगोभिभिरुग्रनक्रमहाभयावर्तगभीरघोषाः ॥ 12॥
अन्तर्बहिःश्चाद्भिरतिद्युभिः खरैः शतह्रदाभीरुपतापितं जगत् ।
चतुर्विधं वीक्ष्य सहात्मना मुनिर्जलाप्लुतां क्ष्मां विमनाः समत्रसत् ॥ 13॥

the eraser of the sufferings of the surrendered ones! In offering to give boons, Thou hast indeed shown Thy magnanimity. But that Thou hast been pleased to appear before our vision, is indeed an adequate boon with which we are satisfied. 5. For, Thou, whose form Brahma and others can have the satisfaction only of experiencing mentally through the practice of Yogic meditation, hast now revealed Thyself to my naked eyes. 6. But then, O lotus-eyed Lord! Thou the most noted for Thy holy fame! I have a desire to experience Thy Yogamaya, by whose power all the worlds and their protective Divinities perceive duality in Thy non-dual being.

The Vision of the Deluge (7-19)

Suta said: 7. O sage! The worshipful Lord, who was praised and worshipped by the sage, granted the prayer of Mārkaṇḍeya and proceeded to Badaryāśrama, smiling—because while all who approach Him pray for release from Maya, Mārkaṇḍeya had prayed for an experience of Maya. 8-9. The rishi con-

tinued to stay in his Ashrama, revolving in his mind the promised experience of Maya and its working. In the fire, sun, moon, water, earth, air, sky and the Atman he meditated on the Lord as the Indwelling Spirit, and performed mental worship of Him with ingredients mentally conceived. But sometimes inundated by the outburst of divine love, he forgot everything about worship even.

10. O learned one of Bhṛigu's line! While Mārkaṇḍeya was sitting one evening on the bank of the river Pushpabhadra, a powerful storm set in. 11. Following that violent and noisy storm, came clouds threatening in appearance. With loud peals of thunder and lightning, the clouds poured torrential rain all around in spouts as thick as axle-trees.

12. The ocean on four sides, beaten into mountain waves by powerful winds, overflowed the whole earth. 13. The water level rose up high in the sky. Fierce winds and streaks of lightning threatened the sage by their fury outside and with fear within. The sage lost all presence of mind and trembled with fear to see the

तस्यैवमुद्गीक्षत ऊर्मिमीषणः प्रभञ्जनाघूर्णितवार्महार्णवः ।
 आपूर्यमाणो वरषद्भिरम्बुदैः क्षमामप्यधाद् द्वीपवर्षाद्विभिः समम् ॥14॥
 सक्षमान्तरिक्षं सदिवं सभागणं त्रैलोक्यमासीत् सह दिग्भिराप्लुतम् ।
 स एक एवोर्वरितो महामुनिर्बभ्राम विक्षिप्य जटा जडान्धवत् ॥15॥
 क्षुत्तृपरीतो मकरैस्तिमिङ्गिलैरुपद्रुतो वीचिनभस्वता हतः ।
 तमस्यपारे पतितो भ्रमद् दिशो न वेद खं गां च परिश्रमेषितः ॥16॥

क्वचिद् गतो महावर्ते तरलैस्ताडितः क्वचित् ।
 क्वचिच्छोकं क्वचिन्मोहं क्वचिद् दुःखं सुखं भयम् ।
 अयुतायुतवर्षाणां सहस्राणि शतानि च ।
 स कदाचिद् भ्रमंस्तस्मिन् पृथिव्याः ककुदि द्विजः ।
 प्रागुत्तरस्यां शाखायां तस्यापि ददृशे शिशुम् ।
 महामरकतश्यामं श्रीमद्वदनपङ्कजम् ।
 श्वासैजदलकाभातं कम्बुश्रीकर्णदाडिमम् ।
 पद्मगर्भाणापाङ्गं हृद्यहासावलोकनम् ।
 चार्चङ्गुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम् ।

यादोभिर्भक्ष्यते क्वापि स्वयमन्योन्यघातिभिः 17॥
 क्वचिन्मृत्युमवाप्नोति व्याध्यादिभिरुतादितः 18॥
 व्यतीयुर्भ्रमतस्तस्मिन् विष्णुमायावृतात्मनः ॥19॥
 न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् ॥20॥
 शयानं पर्णपुटके ग्रसन्तं प्रभया तमः ॥21॥
 कम्बुग्रीवं महोरस्कं सुनासं सुन्दरभ्रुवम् ॥22॥
 विद्रुमाधरभासेषच्छोणायितसुधास्मितम् ॥23॥
 श्वासैजद्वलिसंविग्ननिम्ननाभिदलोदरम् ॥24॥
 मुखे निधाय विप्रेन्द्रो धयन्तं वीक्ष्य विस्मितः ॥25॥

whole world submerged in water. 14. Thus as he looked on, he found the limitless ocean swollen up with its waves raised by terrific winds and augmented by continuous rain filling up the whole earth and its island-continents with a deluge of water. 15. When the world, the intermediary regions, the heavens, the expanse of the galaxies and all the regions were submerged in water, the sage alone wandered about aimlessly like an inebriated blind man, with all his matted locks let loose. 16. Tortured by hunger and thirst, terrorised by aquatic creatures, and distressed by the storms of the deluge sweeping the waves, he wandered about, tired and worn out, in that blinding darkness, unable to make out land or sky or the quarters. 17-18. Sometimes sucked in whirlpools, sometimes battered by the waves, sometimes bitten by the mutually contesting aquatic creatures, and sometimes subjected to grief, delusion, pain, pleasure, disease, fear of death etc., he floundered through those waters of the deluge. 19. Caught thus in the Maya of

Mahavishnu, he had the feeling of wandering for thousands of years in the waters of the deluge.

The Lord as Infant lying on Banyan Leaf (20-25)

20. The sage, who was thus moving about aimlessly, located a lovely banyan tree full of new leaves and fruits, standing at a high level of the earth. 21. In the middle of a banyan leaf on a north-eastern branch of the tree, he noticed an infant, the brilliance emanating from whom dispelled the enveloping darkness of the deluge. 22-25. Dark-green in complexion like a splendorous emerald (Marakata); charming with a lotus-like face, a lovely nose and eye-brows and a broad chest; possessing a conch-like neck and locks waving with the movement of the breath; wearing pomegranate flowers in his ears whose formation resembled the inside of the conch; lit up with a nectarine smile that reflected the ruddiness of his coral-like lips; possessing eyes whose corners were crimson like the inside of a lotus; casting

तद्दर्शनाद् वीतपरिश्रमो मुदा प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः ।
 प्रहृष्टरोमाद्भुतभावशङ्कितः प्रष्टुं पुरस्तं प्रससार बालकम् ॥26॥
 तावच्छिशोर्वै श्वसितेन भार्गवः सोऽन्तःशरीरं मशको यथाविशत् ।
 तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो यथा पुरामुह्यदतीव विस्मितः ॥27॥
 खं रोदसी भगणानद्रिसागरान् द्वीपान् सवर्षान् ककुभः सुरासुरान् ।
 वनानि देशान् सरितः पुराकरान् खेटान् व्रजानाश्रमवर्णवृत्तयः ॥28॥
 महान्ति भूतान्यथ भौतिकान्यसौ कालं च नानायुगकल्पकल्पनम् ।
 यत् किञ्चिदन्यद् व्यवहारकारणं ददर्श विश्वं सदिवावभासितम् ॥29॥
 हिमालयं पुष्पवहां च तां नदीं निजाश्रमं तत्र ऋषीनपश्यत् ।
 विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै बर्हिर्निरस्तो न्यपतल्लयाब्धौ ॥30॥
 तस्मिन् पृथिव्याः ककुदि प्ररूढं वटं च तत्पर्णपुटे शयानम् ।
 तोकं च तत्प्रेमसुधास्मितेन निरीक्षितोऽपाङ्गनिरीक्षणेन ॥31॥

अथ तं बालकं वीक्ष्य नेत्राभ्यां धिष्ठितं हृदि ।

तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः ।
 glances enriched by a sweet smile; endowed with an abdomen flat like a banyan leaf, marked by the three folds and a deep naval and throbbing with the movement of every breath; endowed with hands having attractively formed fingers—such was that wonder-inspiring Infant that the sage saw lying on a banyan leaf, sucking its uplifted toes placed in its mouth.

Vision of the Infant as Cosmic Being
 (26-34)

26. The sight of him relieved the exhaustion of the sage; both the lotus of his heart and the lotus of his eyes now bloomed in their fullness; and his body was covered with horripilations. Though hesitant on account of the wondrous novelty of the situation, the sage none the less approached the Infant to speak to Him. 27. Reaching near Him, the sage was drawn into the Infant through His breath as if he were a mere mosquito. And when inside the Infant, he turned crazy with astonishment to find the whole universe exactly as he had seen it before the deluge. 28-29. The sky, heavens and earth, galaxies, mountains, oceans, is-

अभ्ययादतिसंक्लिष्टः परिष्वक्तुमधोक्षजम् ॥32॥

अन्तर्दध ऋषेः सद्यो यथेहानीशनिर्मिता ॥33॥

lands, continents, quarters, Devas and Asuras, forests, villages, rivers, cities, quarries, agricultural farms, cowherd settlements, functioning of the Varnas and Ashramas, primordial elements, their products, Yuga, Kalpas, Time the determiner of all these periods—in fact all that is included in the manifested universe, he saw as if actually existing within the Infant. 30. He saw also the Himalaya mountain, the river Pushpabhadra, his own Ashrama and the Rishis there. And as he was viewing all this, he found himself expelled with the outgoing breath of the Infant, and again he was in the waters of the deluge. 31-32. As before, he saw also the banyan tree at the high level of the earth and the Infant resting on a leaf of that tree. The loving side-long glances of the Infant, with their power heightened by the nectarine smile that lighted its face, now fell on the sage. Seeing outside the Divine Infant on whom he used to meditate within, the sage was overpowered with feeling and he again approached the Infant Lord to embrace Him. 33. But the worshipful Lord, the bestower of the fruits of all spiritual

तमन्वथ वटो ब्रह्मन् सलिलं लोकसम्प्लवः ।

तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः ॥ 34 ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे मायादर्शनं नाम नवमोऽध्यायः ॥ 9 ॥

endeavours—the indweller in the understanding of all beings—disappeared before the sage in a trice, just like the hopes and ambitions cherished by a luckless man. 34. Immediately following the

Lord's disappearance, that banyan tree and the waters of the deluge disappeared, and the sage Mārkandeya found himself in his own Ashrama as before.

अथ दशमोऽध्यायः

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायास्तमेव शरणं ययौ ॥ 1 ॥

मार्कण्डेय उवाच

प्रपन्नोऽस्म्यङ्घ्रिमूलं ते प्रपन्नाभयदं हरे । यन्माययापि विबुधा मुह्यन्ति ज्ञानकाशया ॥ 2 ॥

सूत उवाच

तमेवं निभृतात्मानं वृषेण दिवि पर्यटन् । रुद्राण्या भगवान् रुद्रो ददर्श स्वगणैर्वृतः ॥ 3 ॥

अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत । पश्येमं भगवन् विप्रं निभृतात्मेन्द्रियाशयम् ॥ 4 ॥

निभृतोदज्ञषव्रातं वातापाये यथार्णवम् । कुर्वस्य तपसः साक्षात् संसिद्धिं सिद्धिदो भवान् ॥ 5 ॥

श्रीभगवानुवाच

नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत । भक्तिं परां भगवति लब्धवान् पुरुषेऽव्यये ॥ 6 ॥

Skandha XII : Chapter 10

LORD SIVA BLESSES MĀRKANDEYA

Lord Siva and Mārkandeya (1-7)

Suta said: 1. Having thus experienced the might and the mystery of the Yogamaya of Narayana, the sage Mārkandeya took refuge in Him. *Mārkandeya said:* 2. 'O Hari! I take shelter at Thy feet, which form a haven of protection to refugees. By Thy Maya even the so-called wise men get deluded with the feeling that they are so wise. For, all the wisdom of man is nothing but stark ignorance by Thy side.'

Suta continued: 3. Once the Lord Rudra, while he was moving through the sky on His bull-vehicle accompanied by

His divine consort Uma and surrounded by His attendants, saw the sage Mārkandeya absorbed in meditation. 4. Thereupon Uma, seeing the sage, said to Lord Siva: 'O worshipful one! Look at this sage sitting with his body, mind and senses absolutely still. 5. See him resembling a sea absolutely calm, with its winds, water and the aquatic creatures all at rest. Thou art the grantor of boons. Be pleased to bestow the fruits of his austerities to him.'

Lord Rudra said: 6. This Brahmarshi has no desire for any boons, including Mukti. For he has attained to Supreme devotion (Parā-bhakti) for Sri Hari, the Supreme Lord. Such devotees seek nothing

अथापि संवदिष्यामो भवान्येतेन साधुना ।

अयं हि परमो लाभो नृणां साधुसमागमः ॥ 7॥

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः ।
तयोरागमनं साक्षादीशयोर्जगदात्मनोः ।
भगवांस्तदभिज्ञाय गिरीशो योगमायया ।
आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम् ।
व्याघ्रचर्माम्बरधरं शूलखट्वाङ्गचर्मभिः ।
बिभ्राणं सहसा भातं विचक्ष्य हृदि विस्मितः ।
नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् ।
तस्मै सपर्या व्यदधात् सगणाय सहोमया ।
आह चात्मानुभावेन पूर्णकामस्य ते विभो ।
नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च ।

ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम् ॥ 8॥
न वेद रुद्धधीवृत्तिरात्मानं विश्वमेव च ॥ 9॥
आविशत्तद्गुहाकाशं वायुश्छिद्रमिवेश्वरः ॥ 10॥
त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् ॥ 11॥
अक्षमालाडमरुककपालासिधनुः सह ॥ 12॥
किमिदं कुत एवेति समार्धेर्विरतो मुनिः ॥ 13॥
रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥ 14॥
स्वागतासनपाद्यार्घ्यगन्धस्नग्धूपदीपकैः ॥ 15॥
करवाम किमीशान येनेदं निर्वृतं जगत् ॥ 16॥
रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे ॥ 17॥

including Moksha. 7. Yet, O Bhavāni, we shall meet and talk with this holy personage. For, association with holy men is the greatest good fortune that can befall one!

Siva at Mārkandeya's Ashrama (8-17)

Suta said. 8. Saying so, that worshipful Lord Rudra, the shelter of all holy men, the promulgator of all sciences and arts, and the master of all Jivas, went near the sage. 9. Wrapt in meditation with all the modifications of the mind restrained, that sage remained absolutely oblivious of the arrival of the two, Pārvati and Parameswara, who are the soul of the universe and its overlords. Not only that, even the whole world and his own self were excluded from the mind of the sage. 10. Siva, the worshipful, the Lord of mountains and the ruler of all, understood this, and so just as air penetrates into a room through a hole, he entered into the sky of his heart. 11-13. Now the form of Siva suddenly dawned in his mind. Having a matted hair of brilliant yellow colour like lightning, tall, possessed of three eyes and ten arms, shining like the rising sun, equipped with a dress of tiger skin and

weapons like trident, club, shield, sword and bow together with rosary, small drum and skull—the form of Rudra suddenly shone in his heart to his utter amazement and, roused him up from his Samadhi and made him think: ‘What is this? How has it come about?’

14. When he opened his eyes, Mārkan-deya found before him Rudra, the master and teacher of the world, together with Uma and their attendant spirits. The sage made prostrations to Him. 15. To the Lord who had thus arrived with Uma and His attendants, the sage performed worship by the offerings of hearty welcome, seat, Arghya, Pādyā, sandal paste, flower wreaths, incense etc. 16. He then said: “Almighty Lord! Is there anything that we could do for Thee who art the source of all joy and satisfaction for the world, and who by His inherent perfection art self-fulfilled? 17. I offer salutations to the Lord Siva who is all tranquillity, who, though invested with Rajas and Tamas and an awe-inspiring form related to those Gunas, is really the most gentle in nature. Salutations to Thee who art of the nature of Sattva and the bestower of joy to the worlds!”

सूत उवाच

एवं स्तुतः स भगवानादिदेवः सतां गतिः । परितुष्टः प्रसन्नात्मा प्रहसंस्तमभाषत ॥18॥

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः । अमोघं दर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥19॥
 ब्राह्मणाः साधवः शान्ता निःसङ्गा भूतवत्सलाः । एकान्तभक्ता अस्मासु निर्वैराः समदर्शिनः ॥20॥
 सलोका लोकपालास्तान् वन्दन्त्यर्चन्त्युपासते । अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः ॥21॥
 न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते । नात्मनश्च जनस्यापि तद् युष्मान् वयमीमहि ॥22॥
 न ह्यम्मयानि तीर्थानि न देवाश्चेतनोज्झिताः । ते पुनन्त्युत्कालेन यूयं दर्शनमात्रतः ॥23॥
 ब्राह्मणेभ्यो नमस्यामो येऽस्मद्रूपं त्रयीमयम् । बिभ्रत्यात्मसमाधानतपःस्वाध्यायसंयमैः ॥24॥
 श्रवणाद् दर्शनाद् वापि महापातकिनोऽपि वः । शुद्ध्येरन्नन्त्यजाश्चापि किमु सम्भाषणादिभिः ॥25॥

सूत उवाच

इति चन्द्रललामस्य धर्मगुह्योपबृंहितम् । वचोऽमृतायनमृषिर्नातृप्यत् कर्णयोः पिबन् ॥26॥
 स चिरं मायया विष्णोर्भ्रामितः कर्शितो भृशम् । शिववागमृतध्वस्तक्लेशपुञ्जस्तमब्रवीत् ॥27॥

Offering of Boons to Mārkandeya (18-25)

Suta said: 18. After he was extolled in this way, the worshipful Lord Siva—the first of all deities, the Lord of all, and the goal of all holy men—was pleased and propitiated. He said smiling.

The worshipful Lord Siva said: 19. Seek whatever boon you want of me. We, the Trimurti, whose vision is always fruitful, who could confer even the state of immortal bliss, are the foremost among the boon-givers. 20-21. All the world and the protecting deities of the worlds honour and worship holy ones who are tranquil, non-attached, endowed with universal love, same-sighted towards all, free from antagonism and established in unswerving devotion to the Lord. Even we, the Trimurti consisting of myself, the worshipful Brahma, and the Supreme Lord Hari, adore them. 22. Such devotees do not see even the least difference between Achyuta, the birthless Brahma, and myself. They view all beings in the same light as themselves. Therefore, even we, the Trinity, honour you. 23. The Tirthas are no doubt holy, and not mere collections of water.

The images of deities too are holy and not mere lifeless pieces of stone. They, however, purify men only in the course of a long period of time. But you holy men purify them by your very sight. 24. Salutations to the holy men who, through concentration, austerity, devout study and the control of the senses, hold us, the Trimurti, in their understanding, in the shape of the Veda. 25. By hearing about you and by seeing you, men including outcastes attain purity. Needless then to say of the effect of more intimate contact with you like holding conversations.

Mārkandeya's Reaction to the Offer of Boons (26-34)

Suta said: 26. The Rishi was not satiated by hearing the words of Siva, the moon-crested Deity, which were so delightful to the ear and were expressive of the cardinal principles of Dharmā. 27. A sufferer as he was for long from the privation of floundering in the Maya of Vishnu, the words of Siva came to him as a soothing nectar. Relieved of his distress, he said to the Lord.

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाष्या शरीरिणाम् ।
 धर्मं ग्राहयितुं प्रायः प्रवक्तारश्च देहिनाम् ।
 नैतावता भगवतः स्वमायामयवृत्तिभिः ।
 सृष्ट्वेदं मनसा विश्वमात्मनानुप्रविश्य यः ।
 तस्मै नमो भगवते त्रिगुणाय गुणात्मने ।
 कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात् ।
 वरमेकं वृणेत्यापि पूर्णान् कामाभिवर्षणात् ।

सूत उवाच

इत्यर्चितोऽभिष्टुतश्च मुनिना सूक्तया गिरा ।
 कामो महर्षे सर्वोऽयं भक्तिमांस्त्वमधोक्षजे ।
 ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिमत् ।

यन्नमन्तीशितव्यानि स्तुवन्ति जगदीश्वराः ॥28॥
 आचरन्त्यनुमोदन्ते क्रियमाणं स्तुवन्ति च ॥29॥
 न दुष्येतानुभावस्तैर्मायिनः कुहकं यथा ॥30॥
 गुणैः कुर्वद्भिराभाति कर्तेव स्वप्नदृग् यथा ॥31॥
 केवलायाद्वितीयाय गुरवे ब्रह्ममूर्तये ॥32॥
 यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥33॥
 भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥34॥

तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः ॥35॥
 आकल्पान्ताद् यशः पुण्यमजरामरता तथा ॥36॥
 ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते ॥37॥

Rishi Mārkaṇḍeya said: 28. It is indeed a very puzzling play of the Lord when the Divinities who rule over the destinies of men, are seen to praise and salute those very persons who are subject to their control. 29. It is also true that often promulgators of Dharma teach its principles to people by themselves practising them as an example, and also by extolling and saluting those who are found to follow these principles. 30. Just as the illusions projected by a magician in the course of his show do not affect him at all, so also these acts of subordination of the world teachers to the taught, does not affect their Divine status. 31. The seer of the dream himself mentally projects the dream objects and sees them. In the same way the Lord projects this universe by His will and enters into it. Remaining within the functionings of the forces of Nature as their mere witness, He gives the impression that He is the actor, just as the witnessing dream-ego does. 32. Salutations to the worshipful Lord who is this universe constituted of the three Gunas, but persists as its unaffected Essence unlike the Jiva, being the witnessing principle within. Salutations to the immacu-

late and the non-dual Being, the one who is the world teacher and the Brahman infinite. 33. What other boon am I to seek from one whose most exalted vision itself makes one totally self-fulfilled and truth-willed? 34. Yet I shall seek one boon of Thee, the Perfect Being, who is Himself without any wants, but who showers on others all that they want. May I have unfaltering devotion to Sri Hari, Thyself, and all Thy devotees.

The Greatness of Mārkaṇḍeya (35-42)

Suta said: 35. Being thus worshipped and extolled by the sage with sweet and significant words, the Lord Siva said with the concurrence of Pārvati, His divine consort: 36. 'O great sage and holy one endowed with the aura of Brahmic glory! All that you have asked for—devotion to Mahavishnu and His devotees shall be yours, and besides, your fame shall last for all time, and free from the trammels of old age and death, your life-span shall extend up to the cosmic dissolution. 37. You shall also have the knowledge of the past, present and future, as well as renunciation, complete illumination and the status of a teacher of the Puranas.'

सूत उवाच

एवं वरान् स मुनये दत्त्वागात्र्यक्ष ईश्वरः । देव्यै तत्कर्म कथयन्ननुभूतं पुरामुना ॥38॥
 सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तमः । विचरत्यधुनाप्यद्धा हरावेकान्ततां गतः ॥39॥
 अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमतः । अनुभूतं भगवतो मायावैभवमद्भुतम् ॥40॥
 एतत् केचिदविद्वांसो मायासंसृतिमात्मनः । अनाद्यावर्तितं नृणां कादाचित्कं प्रचक्षते ॥41॥
 य एवमेतद् भृगुवर्य वर्णितं रथाङ्गपाणेननुभावभावितम् ।
 संश्रावयेत् संश्रुणुयाद् तावुभौ तयोर्न कर्माशयसंसृतिर्भवेत् ॥42॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे दशमोऽध्यायः ॥10॥

Suta said: 38. Giving the sage the above-mentioned boons, the three-eyed deity Siva described to his consort Pārvati, the austerities of Mārkaṇḍeya and the experiences he had of Mahaviṣṇu's Maya. They then departed from the place. 39. As for Mārkaṇḍeya, the great scion of Bhrigu's line, he attained to the fame of a Mahayogi. And possessed of truly unwavering devotion to Sri Hari, he still moves about in the universe even to this day.

40. I have thus narrated to you the story of Mārkaṇḍeya and the unique experience he had of the power of Viṣṇu's

Maya. 41. All this experience of Pralaya by Mārkaṇḍeya and of his passing in and out of the Infant Lord, which seemed as seven Kalpas, are the creation of the Lord's Maya specially created for his experience. Not knowing this, some ignorant people speak of it as actual Pralaya and Mārkaṇḍeya having lived for seven Kalpas. 42. O scion of Bhrigu's line! Whoever hears or recites this account of the Lord's sportive activities and His prowess, they will have all fulfilments in life. They will be freed from the transmigratory cycle caused by the tendencies acquired through Karma.

अथैकादशोऽध्यायः

शौनक उवाच

अथेममर्थं पृच्छामो भवन्तं बहुवित्तमम् । समस्ततन्त्रराद्धान्ते भवान् भागवत तत्त्ववित् ॥ 1॥
 तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः ॥ 2॥

Skandha XII : Chapter 11

THE DIVINE FORM EXPLAINED

The Cosmic Form of the Lord (1-9)

Saunaka said: 1. Now we have got to ask one more question to you who are a master of all learning. You are well-acquainted with the doctrines of the

Tantras. 2. To the Supreme Being, the Lord of Sṛī, who is pure Non-dual Consciousness, the masters of the Tantra have for purposes of worship given physical features, accessories, weapons, decorations etc. We would like to know the sig-

तन्नो वर्णय भद्रं ते क्रियायोगं बुभुत्सताम् । येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् ॥ 3॥
सूत उवाच

नमस्कृत्य गुरुन् वक्ष्ये विभूतीर्वैष्णवीरपि ।
मायाद्यैर्नवभिस्तत्त्वैः स विकारमयो विराट् ।
एतद् वै पौरुषं रूपं भूः पादौ द्यौः शिरो नभः ।
प्रजापतिः प्रजननमपानो मृत्युरीशितुः ।
लज्जोत्तरोऽधरो लोभो दन्ता ज्योत्स्ना स्मयो भ्रमः ।
यावानयं वै पुरुषो यावत्या संस्थया मितः ।
कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः ।
स्वमायां वनमालाख्यां नानागुणमयीं दधत् ।
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले ।
अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः ।

याः प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पद्मजादिभिः । 4॥
निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम् ॥ 5॥
नाभिः सूर्योऽक्षिणी नासे वायुः कर्णौ दिशः प्रभोः 6॥
तद्बाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः ॥ 7॥
रोमाणि भूरुहा भूत्रो मेघाः पुरुषमूर्धजाः ॥ 8॥
तावानसावपि महापुरुषो लोकसंस्थया ॥ 9॥
तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः 10॥
वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् ॥ 11॥
मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयङ्करम् ॥ 12॥
धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥ 13॥

nificance, the principle, behind such conceptions. 3. Describe to us, who are anxious to hear, all about ritualistic worship prescribed by the Tantras, by means of which man can attain the immortal state.

Suta said: 4. Saluting my teachers, I shall impart to you what has come down from teachers like Brahma and others, as taught by them through the Vedas and the Tantras, about the glory and greatness of the Supreme Being Mahavishnu. 5. The changeful Cosmic Form of the Lord known as Virāt is constituted of nine categories—Prakriti, Sūtrātma, Mahatattva, Ahankara, and the five Tanmātras. The whole of the cosmos is seen subsisting in the Cosmic Form (Virāt) which is based in Consciousness. 6. As the Virāt is based on the Supreme Being, He is said to be embodied as the Purusha or Virāt. The earth is His feet; the heaven, his head; the intermediary space, His navel; the sun, his eyes; the air, His nose; and the quarters, His ears. 7. Prajapati is His sex-organ; Mrityu (Death), His rectum; the Lokapālas, His arms; the moon, His mind; and Yama, His eye-brows. 8. Bashfulness is His upper lip; greed, His lower lip;

light, His teeth; Maya His smile; the trees, His hair; and the clouds, His locks. 9. Just as the individual, when measured by the span of his palm, is of seven span dimension, so is the Virāt too, when measured by His span of cosmic dimension. So also whatever parts there are in the individual body, they are in the Purusha too.

The Symbolism of the Paraphernalia of Mahavishnu (10-20)

10. What He wears under the guise of the jewel Kaustubha is the pure Jiva-consciousness. The spreading effulgence of the Jiva is what is seen on His chest as the mark Srivatsa. 11. The wreath of wild flowers worn by the Lord is His Maya with diverse attributes; His yellow wearing cloth is the Veda, and the sound symbol OM with its three syllables, the sacred thread he wears. 12. He has Sāṅkhya and Yoga as the fish-marked ear-rings, and the diadem on His head is the Satyaloka, superior to all other Realms. 13. His seat, the well-known Ananta or Adishesha (conceived as the Serpent of Infinity) is Avyākṛita, the incoherent and undifferentiated Prakriti. The lotus on His seat

ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधत् ।
 नभोनिभं नभस्तत्त्वमसि चर्म तमोमयम् ।
 इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम् ।
 मण्डलं देवयजनं दीक्षा संस्कार आत्मनः ।
 भगवान् भगवद्भार्य लीलाकमलमुद्वहन् ।
 आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् ।
 अनपायिनी भगवती श्रीः साक्षादात्मनो हरेः ।

नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः ॥20॥

वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषः स्वयम् ।
 स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः ।
 अङ्गोपाङ्गायुधाकल्पैर्भगवांस्तच्चतुष्टयम् ।

अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥14॥
 कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ॥15॥
 तन्मात्राण्यस्याभिव्यक्तिं मुद्रयार्थक्रियात्मताम् ॥16॥
 परिचर्या भगवत आत्मनो दुरितक्षयः ॥17॥
 धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत् ॥18॥
 त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम् ॥19॥
 विष्वक्सेनस्तन्त्रमूर्तिविदितः पार्षदाधिपः ।

अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहोऽभिधीयते ॥21॥
 अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते ॥22॥
 बिभर्ति स्म चतुर्मूर्तिर्भगवान् हरिरीश्वरः ॥23॥

is Sattva Guna having attributes like Dharma and Jnana as petals. 14. The Prana, the vital energy, which includes the strength of the senses, mind and body, is represented by His mace Kaumodaki; the category of water, by His conch Pāñchajanya; and the category of fire, by His discus Sudarsana. 15. His sword, with its blue sheen, is the category of sky; His shield, Tamas, the element of darkness; His bow Sārnga, Time; and His quiver, the accumulation of Karma. 16. His arrows represent the Indriyas; His chariot, the mind dominated by will; His manifesting power, the Tanmātras; and His hand poses, the will to bless with gifts and to protect. 17. The place for offering Him worship is the orb of the sun. The qualification for worshipping Him is initiation with Mantra from a teacher. His service is for the erasement of all one's sins including sinful tendencies. 18. The play-lotus in His hand symbolises his six majesties like lordship (Aiswarya) and the rest. The two ceremonial fans (Chāmaras) held on either side are righteousness (Dharma) and Yasas (glory). 19. O twice-born ones! The royal umbrella held over Him represents the Realm of Vaikuntha, the state of bliss and freedom from fear. The Lord, who is known as Yajna and who has Yajna as His

form, is borne by his vehicle Garuda, who is the embodiment of the three Vedas. 20. Sṛī, who remains inseparable from Him, is the Sakti, the manifesting Power of Sri Hari. Vishvakṣena, the leader of his attendants, is the embodiment of the Tantras. His eight guards headed by Nanda are His eight Yogic powers like Anima etc.

The Vyūhas (21-26)

21. The one Supreme Being can be worshipped as the four Vyūhas—Vāsudeva, Sankarshana, Pradyumna, and Aniruddha, who are only the four presentations of the one Being. 22. According to His manifestations through external objects, senses, ignorance with tendencies latent, and witnesshood, He is also conceived as Viswa, Taijasa, Prājna, and Turīya respectively. 23. In the form of the four Vyūhas—Aniruddha, Pradyumna, Sankarshana, and Vāsudeva—with their distinctive physical features (Anga), accessories (Upānga), decorations (Akalpa), and weapons (Āyudha), Sri Hari sustains the four states of consciousness—Viswa (waking), Taijasa (dream), Prājna (sleep) and Turīya (Samadhi). But being the Lord of all, this manifestation does not in the least affect His entity or His majesty and Lordship, unlike in the case of the Jivas

द्विजऋषभ स एष ब्रह्मयोनिः स्वयंदृक् स्वमहिमपरिपूर्णो मायया च स्वयैतत् ।

सृजति हरति पातीत्याख्ययानावृताक्षो विवृत इव निरुक्तस्तत्परैरात्मलभ्यः ॥24॥

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग्राजन्यवंशदहनानपवर्गवीर्य ।

गोविन्द गोपवनिताव्रजभृत्यगीततीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान् ॥25॥

य इदं कल्य उत्थाय महापुरुषलक्षणम् । तच्चित्तः प्रयतो जप्त्वा ब्रह्म वेद गुहाशयम् ॥26॥

शौनक उवाच

शुको यदाह भगवान् विष्णुराताय शृण्वते । सौरो गणो मासि मासि नाना वसति सप्तकः ॥27॥

तेषां नामानि कर्माणि संयुक्तानामधीश्वरैः । ब्रूहि नः श्रद्धधानानां व्यूहं सूर्यात्मनो हरेः ॥28॥

सूत उवाच

अनाद्यावद्यया विष्णोरात्मनः सर्वदेहिनाम् । निर्मितो लोकतन्त्रोऽयं लोकेषु परिवर्तते ॥29॥

एक एव हि लोकानां सूर्य आत्माऽऽदिकृद्धरिः । सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः ॥30॥

कालो देशः क्रिया कर्ता करणं कार्यमागमः । द्रव्यं फलमिति ब्रह्मान् नवधोक्तोऽजया हरिः ॥31॥

and material entities undergoing change.
24. O learned one! He is the source of the Veda. He is the self-luminous awareness. He is perfect in Himself by His own greatness. He is intuited in their self by those who seek Him. By His own Maya or inherent power, He creates, protects and destroys the whole universe under the names of Brahma, Vishnu and Maheswara, without the slightest dimming of His spiritual Self-awareness as the one Invisible Spirit. (He is spoken of under these three names according to function only.)

25. O Krishna, the friend of Arjuna! O Thou the Vrishni leader that was like a fire to the forest of evil and tyrannical rulers! O Thou of unfading power and majesty! O Thou Govinda whose holy fame is sung about in the gatherings of Gopis and by the sages in attendance on Thee! Be Thou propitious and protect us, Thy devotees, for evermore, O Thou whose very name is a blessing unto mankind! 26. Whoever, getting up in the early morning and concentrating his mind on the Lord, thinks over and repeats these passages which expound the significance of the Lord's form, attributes and ac-

cessories will realise Him, who resides in the hearts of all.

The Sun and his Movements (27-50)

Saunaka said: 27-28. Sri Suka had in the fifth Skandha said to the attentive Parikshit that there is a group of seven (*Ganāh sapta* vide Sk. V, 21, 18), varying every month, that travels with the sun. I wish to know about their respective functions and names and about their leaders. I also want to know about the aspects of the Sun-Deity (Surya-Narayana), who is one with Sri Hari.

Suta said: 29. The Sun, the maintainer of the life and functioning of the world, is the manifestation of the Power of Sri Hari who dwells in every heart. Furthering the work of the world, he moves round and round. 30. Sri Hari, the soul of the world and its creator, is manifest as one with Surya (Sun), who is the support and sanction of all Vedic rites. He is spoken of by the Rishis as many Deities in the context of Vedic rites. 31. By virtue of His Yogamaya, Sri Hari is spoken of, for purposes of Vedic rituals, in nine forms as time, place, action, agent, instruments,

मध्वादिषु द्वादशसु भगवान् कालरूपधृक् ।
 धाता कृतस्थली हेतिर्वासुकी रथकृन्मुने ।
 अर्यमा पुलहोऽथौजाः प्रहेतिः पुञ्जिकस्थली ।
 मित्रोऽग्निः पौरुषेयोऽथ तक्षको मेनका हहाः ।
 वसिष्ठो वरुणो रम्भा सहजन्यस्तथा हुहः ।
 इन्द्रो विश्वावसुः श्रोता एलापत्रस्तथाङ्गिराः ।
 विवस्वानुग्रसेनश्च व्याघ्र आसारणो भृगुः ।
 पूषा धनञ्जयो वातः सुषेणः सुरुचिस्तथा ।
 क्रतुर्वर्चा भरद्वाजः पर्जन्यः सेनजित् तथा ।
 अथांशुः कश्यपस्तार्क्ष्य ऋतसेनस्तथोर्वशी ।
 भगः स्फूर्जोऽरिष्टनेमिरूर्ण आयुश्च पञ्चमः ।
 त्वष्टा ऋचीकतनयः कम्बलश्च तिलोत्तमा ।

effect, scripture, material and result. 32. For the sustenance of life in the world, the Lord as Time, represented by the sun, moves in twelve months beginning with Chaitra, with twelve groups of associates. 33. The month of Chaitra is directed by the group comprising the Sun named Dhātā, the Apsaras Kritasthali, the Rākshasa Hēti, the Nāga Vāsuki, the Yaksha Rathakrit, the Rishi Pulastya, and the Gandharva Tumburu. 34. The month of Vaisākha is guided by the group consisting the Sun Aryamā, the Rishi Pulaha, the Yaksha Athoujas, the Rākshasa Praheti, the Apsaras Punjikasthali, the Gandharva Nārada, and the Nāga Kachchanīra. 35. The month of Jyestha is presided over by the Sun Mitra, Rishi Atri, the Rākshasa Pourusheya, the Nāga Takshaka, the Apsaras Menaka, the Gandharva Hāhā, and the Yaksha Rathasvana. 36. The month of Āshādha is directed by the Rishi Vasishtha, the Sun Varuna, the Apsaras Rambha, the Yaksha Sahajanya, the Gandharva Hūhū, the Nāga Sukra and the Rākshasa Chitrasvana. 37. The Srāvana month is conducted by the Sun Indra, the Gandharva Viswāvasu, the Yaksha Srotā, the Nāga Elāpatra, the Rishi Angiras, the Apsaras Pramlocha, and

लोकतन्त्राय चरति पृथग् द्वादशभिर्गणैः ॥32॥
 पुलस्त्यस्तुम्बुररिति मधुमासं नयन्त्यमी ॥33॥
 नारदः कच्छनीरश्च नयन्त्येते स्म माधवम् ॥34॥
 रथस्वन इति ह्येते शुक्रमासं नयन्त्यमी ॥35॥
 शुक्रश्चित्रस्वनश्चैव शुचिमासं नयन्त्यमी ॥36॥
 प्रम्लोचा राक्षसो वर्यो नभोमासं नयन्त्यमी ॥37॥
 अनुम्लोचा शङ्खपालो नभस्याख्यं नयन्त्यमी ॥38॥
 धृताची गौतमश्चेति तपोमासं नयन्त्यमी ॥39॥
 विश्व ऐरावतश्चैव तपस्याख्यं नयन्त्यमी ॥40॥
 विद्युच्छत्रुर्महाशङ्खः सहोमासं नयन्त्यमी ॥41॥
 कर्कोटकः पूर्वचित्तिः पुष्यमासं नयन्त्यमी ॥42॥
 ब्रह्मापेतोऽथ शतजिद् धृतराष्ट्र इषम्भराः ॥43॥

the Rākshasa Varya. 38. The month of Bhādrapada is presided over by the Sun Vivasvān, the Gandharva Ugrasena, the Rākshasa Vyāghra, the Yaksha Āsārana, the Rishi Bhrigu, the Apsaras Anumlocha, and the Nāga Sankhapāla. 39. The month of Māgha is led by the Sun Pūshā, the Nāga Dhananjaya, the Rākshasa Vāta, the Gandharva Sushena, the Yaksha Suruchi, the Apsaras Ghritāchi, and the Rishi Gautama. 40. The month of Phālguna is directed by the Yaksha Kratu, the Rākshasa Varchas, the Rishi Bharadwāja, the Sun Parjanya, the Apsaras Senajit, the Gandharva Visva, and the Nāga Airāvata.

41. The month of Mārgasīrsha is guided by the Sun Amsu, the Rishi Kasyapa, the Yaksha Tārکشya, the Gandharva Rita-sena, the Apsaras Urvasi, the Rākshasa Vidyuchchatru, and the Nāga Mahā-sankha. 42. The month of Pushya is guided by the Sun Bhaga, the Rākshasa Sphūrja, the Gandharva Arishtanemi, the Yaksha Ūrna, the Rishi Āyu, the Nāga Karkotaka and the Apsaras Pūrvachitti. 43. The month of Aswin is guided by the Sun Tvashtā, the Rishi Jamadagni, the Nāga Kambalā, the Apsaras Tilottama, the Rākshasa Brahmāpeta, the Yaksha

विष्णुरश्वतरो रम्भा सूर्यवर्चाश्च सत्यजित् ।
 एता भगवतो विष्णोरादित्यस्य विभूतयः ।
 द्वादशस्वपि मासेषु देवोऽसौ षड्भिरस्य वै ।
 सामर्ग्यजुभिस्तल्लिङ्गैर्ऋषयः संस्तुवन्त्यमुम् ।
 उन्नह्यन्ति रथं नागा ग्रामण्यो रथयोजकाः ।
 बालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः ।
 एवं ह्यनादिनिधनो भगवान् हरिरीश्वरः ।

विश्वामित्रो मखापेत ऊर्जमासं नयन्त्यमी ॥44॥
 स्मरतां सन्ध्यापोर्नृणां हरन्त्यहो दिने दिने ॥45॥
 चरन् समन्तात्तनुते परत्रेह च सन्मतिम् ॥46॥
 गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽग्रतः ॥47॥
 चोदयन्ति रथं पृष्ठे नैर्ऋताः बलशालिनः ॥48॥
 पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम् 49॥
 कल्पे कल्पे स्वमात्मानं व्यूह्य लोकानवत्वजः ॥50॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे आदित्यव्यूहविवरणं नामैकादशोऽध्यायः ॥11॥

Satajit, and the Gandharva Dhritarāshtra. 44. The month of Kāritika is guided by the Sun Vishnu, the Nāga Asvatara. the Apsaras Rambha, the Gandharva Sūryavarchas, Yaksha Satyajit, the Rishi Viswāmitria, and the Rākshasa Makhāpeta. 45. Those who contemplate on these majesties of Surya-Narayana both at sunrise and sunset will be free from their sins.

46. By the above described movements of his with his group of attendants, Surya-Narayana helps to give a spiritual turn to the intellect of beings both in this and the next world. 47. In the course of their movement the Rishis extol Surya-Narayana with sacred hymns from Rik,

Sāma and Yajus which reveal His divine glory. The Gandharvas sing and the Apsaras dance before Him. 48. The Nāgas bind the chariot wheels well. The Yakshas harness the horses to the chariots. The powerful Rākshasas push the chariot from behind. 49. The community of sixty thousand holy Brahmarshis known as Bālakhilyas, walk in front of the chariot, facing the Lord and singing His praise. 50. The worshipful Lord Hari, the ruler of all, the birthless, the deathless, and the eternal Being, thus assumes various forms from Kalpa to Kalpa for the protection of the world.

अथ द्वादशोऽध्यायः

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे ।
 एतद् वः कथितं विप्रा विष्णोश्चरितमद्भुतम् ।

ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् । 1॥
 भवद्भिर्यदहं पृष्टो नराणां पुरुषोचितम् ॥ 2॥

Skandha XII : Chapter 12

THE CONTENTS OF THE BHAGAVATA

First and second Skandhas (1-7)

Sūta said: 1. Salutations to the most glorious doctrine of devotion to the Lord! Salutations to Krishna, the ultimate arbiter of the destinies of all! Saluting all

holy men also, I shall now speak of the Eternal Law. 2. O learned ones! In reply to your question what constitutes the topic most suited for man to hear about, sing about, and remember, I have narrated to you this unique account of the excellences

अत्र सङ्कीर्तितः साक्षात् सर्वपापहरो हरिः ।
 अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्स्यम् ।
 भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम् ।
 प्रायोपवेशो राजर्षेर्विप्रशापात् परीक्षितः ।
 योगधारणयोत्क्रान्तिः संवादो नारदाजयोः ।
 विदुरोद्धवसंवादः क्षत्तृमैत्रेययोस्ततः ।
 ततः प्राकृतिकः सर्गः सप्त वैकृतिकाश्च ये ।
 कालस्य स्थूलसूक्ष्मस्य गतिः पद्मसमुद्भवः ।
 ऊर्ध्वतिर्यग्वाक्सर्गो रुद्रसर्गस्तथैव च ।
 शतरूपा च या स्त्रीणामाद्या प्रकृतिरुत्तमा ।
 अवतारो भगवतः कपिलस्य महात्मनः ।

नारायणो हृषीकेशो भगवान् सात्वतां पतिः ॥ 3॥
 ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम् ॥ 4॥
 पारीक्षितमुपाख्यानं नारदाख्यानमेव च ॥ 5॥
 शुकस्य ब्रह्मर्षभस्य संवादश्च परीक्षितः ॥ 6॥
 अवतारानुगीतं च सर्गः प्राधानिकोऽग्रतः ॥ 7॥
 पुराणसंहिताप्रश्नो महापुरुषसंस्थितिः ॥ 8॥
 ततो ब्रह्माण्डसम्भूतिर्वैराजः पुरुषो यतः ॥ 9॥
 भुव उद्धरणेऽम्भोधेहिरण्याक्षवधो यथा ॥ 10॥
 अर्धनारीनरस्याथ यतः स्वायम्भुवो मनुः ॥ 11॥
 संतानो धर्मपत्नीनां कर्दमस्य प्रजापतेः ॥ 12॥
 देवहूत्याश्च संवादः कपिलेन च धीमता ॥ 13॥

and doings of Mahavishnu. 3. In this Text is extolled Narayana, the Supreme Being, who erases all sins, who is the Indweller in all beings, who is the power that activates the senses of all, and who is the protector of all devotees. 4. Here has been discussed the Supreme Brahman, the mysterious and hidden truth behind the changing universe—the creator, preserver and destroyer of all the worlds—and the knowledge and attainment of Him, both in theory and in practice. 5. The way of communion through devotion and the supreme spirit of renunciation obtained thereby, have been discussed. The stories of Parikshit and Narada have been narrated. 6. The fast unto death of Rajah Parikshit consequent on the curse of a Brahmana, and the meeting between him and the Brahmarshi Suka have been described. (This is the topic of the first Skandha.)

7. Following these, are discussed (in the second Skandha) the way of progress after death of those who die in spiritual communion, the conversation between Brahma and Narada, the glory and greatness of the Lord's incarnations, and the evolution of Prakriti and the categories from Mahat down. It ends with the emergence of the Virāt (the Cosmic Person).

The third Skandha (8-13)

8. Next comes the conversation between Vidura and Uddhava and that between Vidura and Maitreya. In these the question about the origin of the Bhagavata occurs. Then comes the description of the Lord in Yogic slumber amidst the deluge of cosmic dissolution. 9. There is then the description of Sarga or primary projection of the categories resulting from the loss of equilibrium of the Gunas of Prakriti, by which are produced the seven evolutes or categories together with their sixteen effects. Out of the categories and their effects take place the formation of the Cosmic Shell and the appearance of the Virāt-purusha. 10. Descriptions of the subtle and gross aspects of Time, of the birth of the World-lotus, and of the destruction of Hiranyāksha in the process of installing the earth in the proper place, follow. 11-12. The origin of various kinds of creatures that traverse the sky, the quarters, and the earth; the birth of the twelve Rudras; of the origin of Swāyambhuva Manu and Satarūpa, the human pair; and the progress of Kardama Prajapati's issue—all these were described. 13. Then the incarnation of the Lord as the great Rishi Kapila and his conversation

नवब्रह्मसमुत्पत्तिर्दक्षयज्ञविनाशनम् ।
 नारदस्य च संवादस्ततः प्रैयव्रतं द्विजाः ।
 द्वीपवर्षसमुद्राणां गिरिनद्युपवर्णनम् ।
 दक्षजन्म प्रचेतोभ्यस्तत्पुत्रीणां च संततिः ।
 त्वाष्ट्रस्य जन्म निधनं पुत्रयोश्च दितेर्द्विजाः ।
 मन्वन्तरानुकथनं गजेन्द्रस्य विमोक्षणम् ।
 कौर्म धान्वन्तरं मात्स्यं वामनं च जगत्पतेः ।
 देवासुरमहायुद्धं राजवंशानुकीर्तनम् ।
 इलोपाख्यानमत्रोक्तं तारोपाख्यानमेव च ।
 सौकन्यं चाथ शर्यातेः ककुत्स्थस्य च धीमतः ।
 रामस्य कोसलेन्द्रस्य चरितं किल्बिषापहम् ।
 रामस्य भार्गवेन्द्रस्य निःक्षत्रकरणं भुवः ।
 दौष्यन्तेर्भरतस्यापि शन्तनोस्तत्सुतस्य च ।

ध्रुवस्य चरितं पश्चात् पृथोः प्राचीनबर्हिषः ॥14॥
 नाभेस्ततोऽनु चरितमृषभस्य भरतस्य च ॥15॥
 ज्योतिश्चक्रस्य संस्थानं पातालनरकस्थितिः ॥16॥
 यतो देवासुरनरास्तिर्यङ्मनगखगादयः ॥17॥
 दैत्येश्वरस्य चरितं प्रह्लादस्य महात्मनः ॥18॥
 मन्वन्तरावताराश्च विष्णोर्हयशिरोदयः ॥19॥
 क्षीरोदमथनं तद्वदमृतार्थं दिवौकसाम् ॥20॥
 इक्ष्वाकुजन्म तद्वंशः सुद्युम्नस्य महात्मनः ॥21॥
 सूर्यवंशानुकथनं शशादाद्या नृगादयः ॥22॥
 खट्वाङ्गस्य च मान्धातुः सौभरेः सगरस्य च ॥23॥
 निमेरङ्गपरित्यागो जनकानां च सम्भवः ॥24॥
 ऐलस्य सोमवंशस्य ययातेर्नहुषस्य च ॥25॥
 ययातेर्ज्येष्ठपुत्रस्य यदोर्वशोऽनुकीर्तितः ॥26॥

with his mother Devahūti are described. This forms the third Skandha.

Skandhas four to seven (14-18)

14. In the fourth Skandha the following topics are discussed: The birth of the nine Prajapatis beginning with Marīchi; the Yajna of Dakṣa Prajapati and its obstruction; and the highly devotional account of the stories of Dhruva and Prithu; and the conversation of Narada with Prāchīnabarhis.

15. In the fifth Skandha are given the description of Priyavrata and his doings, and the devotional narratives on Nābhi, Rishabha and Bharata. 16. This is followed by the description of continents, regions, oceans, mountain ranges, rivers, the galaxies, the different worlds like Pātāla, the purgatory, and the story of Ajāmila, showing the greatness of the divine Name.

17. And the sixth Skandha deals with the birth of Dakṣa as the son of Prachetases; with the issue of Dakṣa's daughters; and with the origin of various species like Devas, Asuras, men, dumb creatures, serpents and birds. The story of Vritrāsura also is narrated therein.

18. In the seventh Skandha the history of Hiranyāksha and Hiranyakasipu and the life and doings of the great devotee Prahlada are narrated.

Eighth and ninth Skandhas (19-26)

19. The description of Manvantaras; the salvation of Gajendra; the story of the Avatars in different Manvantaras; the incarnation of Hayagrīva. 20. The Lord's incarnation as the Tortoise, Dhanvantari, Fish and Vāmana; the churning of the milk ocean and the securing of Amrita for the Devas; 21. The great battle between Devas and Asuras; the narration of the genealogies of kings; the birth of Iskhvāku; his line of decendents; the story of Sudyumna; 22. The narrative of Ilā and Tāra; the description of the solar dynasty in which Sasāda, Nriga and others appeared; 23. The stories of Sukanya, Saryāti, Kakutstha, Māndhātā, Saubhari and Sagara; 24. The sin-destroying account of the great Rama of Kosala; of Ni-mi discarding his body; of the birth of the Janakas; 25-26. The destruction of Kṣatriyas by Rama of the Bhṛigu's line; the stories of Purūravas, Yayāti and Nahusha

यत्रावतीर्णो भगवान् कृष्णाख्यो जगदीश्वरः ।
 तस्य कर्मण्यपाराणि कीर्तितान्यसुरद्विषः ।
 तृणावर्तस्य निष्पेषस्तथैव बकवत्सयोः ।
 गोपानां च परित्राणं दावाग्नेः परिसर्पतः ।
 व्रतचर्या तु कन्यानां यत्र तुष्टोऽच्युतो व्रतैः ।
 गोवर्धनोद्धारणं च शक्रस्य सुरभेरथ ।
 शङ्खचूडस्य दुर्बुद्धेर्वधोऽरिष्टस्य केशिनः ।
 व्रजस्त्रीणां विलापश्च मथुरालोकनं ततः ।
 मृतस्यानयनं सूनोः पुनः सान्दीपनेर्गुरोः ।

कृतमुद्धवरामाभ्यां युतेन हरिणा द्विजाः ॥35॥

जरासन्धसमानीतसैन्यस्य बहुशो वधः ।
 आदानं पारिजातस्य सुधर्मायाः सुरालयात् ।
 हरस्य जृम्भणं युद्धे बाणस्य भुजकृन्तनम् ।
 चैद्यपौण्ड्रकशाल्वानां दन्तवक्त्रस्य दुर्मतेः ।
 माहात्म्यं च वधस्तेषां वाराणस्याश्च दाहनम् ।

वसुदेवगृहे जन्म ततो वृद्धिश्च गोकुले ॥27॥
 पूतनामुपयःपानं शकटोच्चाटनं शिशोः ॥28॥
 धेनुकस्य सहभ्रातुः प्रलम्बस्य च संक्षयः ॥29॥
 दमनं कालियस्याहेर्महर्हेर्नन्दमोक्षणम् ॥30॥
 प्रसादो यज्ञपत्नीभ्यो विप्राणां चानुतापनम् ॥31॥
 यज्ञाभिषेकं कृष्णस्य स्त्रीभिः क्रीडा च रात्रिषु 32॥
 अक्रूरागमनं पश्चात् प्रस्थानं रामकृष्णयोः ॥33॥
 गजमुष्टिकचाणूरकंसादीनां च यो वधः ॥34॥
 मथुरायां निवसता यदुचक्रस्य यत् प्रियम् ।

कृतमुद्धवरामाभ्यां युतेन हरिणा द्विजाः ॥35॥

घातनं यवनेन्द्रस्य कुशस्थल्या निवेशनम् ॥36॥
 रुक्मिण्या हरणं युद्धे प्रमथ्य द्विषतो हरेः ॥37॥
 प्राग्ज्योतिषर्पतिं हत्वा कन्यानां हरणं च यत् ॥38॥
 शम्बरो द्विविदः पीठो मुरः पञ्चजनादयः ॥39॥
 भारावतरणं भूर्मेनिमिक्तीकृत्य पाण्डवान् ॥40॥

of the lunar dynasty; the lives of Dushyanta's son Bharata, Santanu and Bhishma; the line of Yayāti's elder son Yadu—all these have been described in the eighth and the ninth Skandhas.

Tenth and Eleventh Skandhas (27-42)

(The following are described in the tenth Skandha:) 27. The birth of the Supreme Being Sri Krishna as Vasudeva's son in the prison; his removal to Gokula; his upbringing there; 28. The description of his numerous wonderful deeds consisting in the destruction of Asuras—deeds like the sucking of Pūtana's life force, the smashing of the cart-demon; 29. Others like the destruction of Trināvarta, Baka and Vatsāsura, Dhenukāsura and his associates, and of Pralambasura; 30. The protection of the Gopas from forest fire; the humbling of the serpent Kāliya; the rescue of Nanda from a python; 31. The observance of vow by the Gopis for propitiating Krishna; the bestowal of Krishna's grace on the wives of the Vedist Brahmanas; and the repentance of the Brahmanas;

32. The lifting of Govardhana mountain, Indra's worship of Krishna and Surabhi's ceremonial bath of him; and the Lord's Rasalila with the Gopis; 33. The destruction of Sankhachuda, Arishta and Kesi; the arrival of Akrura at Vraja and the departure of Rama and Krishna to Mathura; 34. The moaning of the women of Vraja; Krishna's sight-seeing at Mathura; and the destruction of Kuvalayāpīda the elephant, and of Mushtika, Chānūra and Kamsa; 35-36. The restoration of the dead children of the teacher Sandīpani; the rehabilitation of the Yadavas with the help of Uddhava and Balarama; the destruction of the armies of Jarāsandha in many campaigns; the killing of Yavana through Muchukunda; effecting the evacuation of the Yadavas from Mathura to Dwāraka; 37. The securing of Pārījāta and Sudharmā from Indra's heaven; and the marriage with Rukmini after defeating rival kings; 38. The paralysing of Hara in battle; and the chopping off of the numerous arms of Bāna; 39-40. The destruction of Narakāsura the king of Prāgyotisha

विप्रशापापदेशेन संहारः स्वकुलस्य च । उद्धवस्य च संवादो वासुदेवस्य चाद्भुतः ॥41॥
 यत्रात्मविद्या ह्यखिला प्रोक्ता धर्मविनिर्णयः । ततो मर्त्यपरित्याग आत्मयोगानुभावतः ॥42॥
 युगलक्षणवृत्तिश्च कलौ नृणामुपप्लवः । चतुर्विधश्च प्रलय उत्पत्तिस्त्रिविधा तथा ॥43॥
 देहत्यागश्च राजर्षेर्विष्णुरातस्य धीमतः । शाखाप्रणयनमृषेर्मर्कण्डेयस्य सत्कथा ।

महापुरुषविन्यासः सूर्यस्य जगदात्मनः ॥44॥

इति चोक्तं द्विजश्रेष्ठा यत् पृष्ठोऽहमिहास्मि वः । लीलावतारकर्माणि कीर्तितानीह सर्वशः ॥45॥
 पतितः स्वलितश्चार्तः क्षुत्वा वा विवशो ब्रुवन् । हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ॥46॥

संकीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।

प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ॥47॥

मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः ।

तदेव सत्यं तद्गुह्यं मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥48॥

तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ॥49॥

and the recovery of the maidens kept captive by him; the destruction of Sisupāla, Poundraka, Sālva, Dantavakra, Sambara, Dvivida, Pitha, Mura, Panchajana and others; the burning of Vārānasi; and relieving the earth of her burdens through the agency of the Pandavas. 41-42. (In the eleventh Skandha is described:) Krishna's destruction of his own clan of the Yadus effected through the curse of a Brahmana; and the most illuminating discourse given by Vāsudeva to Uddhava in which the whole theme of the science of the Spirit is discussed; and the abandonment of the human body by the Lord through Yoga power.

The twelfth Skandha (43-44)

43. Next (in the twelfth Skandha) are discussed the characteristics of the various Yugas; the decay of mankind in Kali; the four kinds of Pralayas; and the three kinds of creation after Pralaya; 44. The death of Parikshit; the institution of the recensions of the Veda by Vyasa; the devotional account about Mārkaṇḍeya; explanation of the symbolism of the Lord's form; and the movement of the sun with different groups of associates in the twelve

months.

Devotion to God the only Topic of the Bhagavata (45-56)

45. O learned one! I have now given full answers to all your questions, and the description of the sportive incarnations of the Lord dominates those answers throughout. 46. Even if a man cries out 'O Hari! Salutations to Thee!' in a state of utter helplessness while falling or stumbling, in the thick of danger or in grief or in illness—he will be freed from his sins. 47. The worshipful Lord, the Infinite Being, makes His presence felt in the minds of the people who sing hymns on His excellences or hear such recitals, and puts an end to the sorrows of their heart, just as the sun dissipates darkness, and strong winds, the clouds. 48. The literary productions in which there is no place for the worshipful Lord, the master of all the senses, but deal with only worldly men and matters, are devoid of truth and are ephemeral. On the contrary, such works as reveal the glory of God manifesting through all life and Nature—they promote what is true, what is good, and what is holy. 49. It is that literature

न तद् वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
 तद् ध्वाङ्क्षतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ॥50॥
 स वाग्विसर्गो जनताघसम्प्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
 नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥51॥
 नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
 कुतः पुनः शश्वदभद्रमीश्वरे न ह्यर्पितं कर्म यदप्यनुत्तमम् ॥52॥
 यशःश्रियामेव परिश्रमः परो वर्णाश्रमाचारतपःश्रुतादिषु ।
 अविस्मृतिः श्रीधरपादपद्मयोर्गुणानुवादश्रवणादिभिर्हरेः ॥53॥
 अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।
 सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥54॥
 यूयं द्विजाग्र्या बत भूरिभागा यच्छश्वदात्मन्यखिलात्मभूतम् ।
 नारायणं देवमदेवमीशमजस्रभावा भजताविवेश्य ॥55॥
 अहं च संस्मारित आत्मतत्त्वं श्रुतं पुरा मे परमर्षिवक्त्रात् ।
 प्रायोपवेशे नृपतेः परीक्षितः सदस्यृषीणां महतां च शृण्वताम् ॥56॥

which sparkles with the excellences of the Divine that remains ever novel in its power to delight and charm the mind. It alone can sustain the mind always as in a festive mood, and dry up the ocean of Samsara in which man is plunged. 50. However attractive might be the literary beauties of a writing, poem or song, if it is devoid of all references to, and expositions of, Sri Hari's world-sanctifying excellences, it is like a mud puddle which attracts only crows and never the swans. Holy men eschew them; for, they care only for where the Lord is and for what reveals His presence. 51. It is such compositions as are embellished by the names of the Lord, the Infinite Being, which reveal His holy fame and destroy men's sins, that saintly personages hear, expound and recite, even if there be mistakes in every line of such texts. 52. Even knowledge without the least stain of ignorance does not shine well, if it is devoid of the mood of devotion to Achyuta. How can then the desire-prompted Karma, or even desireless Karma, have any significance unless these actions are dedicated to the Lord and be-

come a part of the practice of devotion to Him (Bhakti Yoga)?

53. The great efforts put forth for the observance of Varnāshrama codes of conduct, austerity, learning etc., result only in the acquisition of fame and wealth. But the hearing and chanting of the Lord's names and excellences result in the constant remembrance of Him. 54. Constant remembrance of Krishna's feet destroys all evil tendencies in the mind and establishes one in tranquillity. It brings about the purification of one's entire being, and generates in one love and knowledge of the Supreme Spirit, accompanied with experience and renunciation.

55. O holy ones! You are indeed fortunate beings. Do worship Narayana with unwavering devotion, installing Him in your heart; He is the Soul of all, the Lord of all, the Ever-Free, having none above Him as superior. 56. And because of you I have had this opportunity to recall that gospel of the Supreme Spirit which I heard in the company of many great sages from the mouth of Sri Suka, the most noted one among the

एतद् वः कथितं विप्राः कथनीयोरुत्कर्मणः ।
 य एवं श्रावयेन्नित्यं यामक्षणमनन्यधीः ।
 द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् ।
 पुष्करे मथुरायां च द्वारवत्यां यतात्मवान् ।
 देवता मुनयः सिद्धाः पितरो मनवो नृपाः ।
 ऋचो यजूषि सामानि द्विजोऽधीत्यानुविन्दते ।
 पुराणसंहितामेतामधीत्य प्रयतो द्विजः ।
 विप्रोऽधीत्याप्नुयात् प्रज्ञां राजन्योदधिमेखलाम् ।

माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥57॥
 श्रद्धावान् योऽनुशृणुयात् पुनात्यात्मानमेव सः 58॥
 पठत्यनश्नन् प्रयतस्ततो भवत्यपातकी ॥59॥
 उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ॥60॥
 यच्छन्ति कामान् गृणतः शृण्वतो यस्य कीर्तनात् ॥
 मधुकुल्या घृतकुल्याः पयःकुल्याश्च तत् फलम् ॥62॥
 प्रोक्तं भगवता यत्तु तत् पदं परमं व्रजेत् ॥63॥
 वैश्यो निधिपतित्वं च शूद्रः शुद्धयेत् पातकात् ॥64॥

कलिमलसंहतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्षणम् ।

इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसङ्गैः ॥65॥

तमहमजमनन्तमात्मतत्त्वं जगद्गुदयस्थितिसंयमात्मशक्तिम् ।

द्युपतिभिरजशक्रशङ्कराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि ॥66॥

Rishis, in the assembly that had gathered round Rajah Parikshit at the time of his fast unto death.

The Merits of studying the Bhagavata (57-64)

57. O revered Sirs! I have now narrated to you this glorious account of the Lord's works and excellences, which constitutes the most fitting theme for the tongue to describe and the most sanctifying topic to hear. 58. Provided a person, endowed with faith and concentration, hears this sacred Text for a Yāma or even a shorter period, or expounds it for other like-minded people to hear, he will be sanctifying both (not the body merely like bath in holy waters). 59. Whoever hears this with devotion on Ekādasi and Dwādasi (the 11th and the 12th days of the fortnight) will be long-lived. Whoever reads it on these days, observing the rules of fast and concentrating his mind on the Divine, will be freed from all sins. 60. By observing fast and reading the Purana at Pushkara, Vraja or Dwaraka, one will be freed from all fears of the life of Samsara. 61. Devas, sages, Siddhas, Pitris, Manus and kings being pleased with the recital of the

Bhagavata, will bestow all that they want on its reciters and hearers. 62. Whatever enthralling results like Madhukulya (flow of honey), Ghritakulya (flow of ghee) and Payah-Kulya (flow of milk) that a twice-born gets for mastering the Vedas Rik, Yajus, and Sāma respectively, all that is attained by one who studies this Text. 63. A twice-born who studies this Purana with deep concentration attains to that Supreme State expounded by the Lord. 64. By studying this a Brahmana attains knowledge of the Spirit; a Kshatriya gets an empire extending up to the seas; a Vaisya gains wealth; and a Sudra is freed from all his sins.

Salutation to the Lord (65-68)

65. In other scriptural texts, Hari, the eraser of the evil of Kali and the Lord of all, is not described again and again with devotional exuberance as is done here, in the Bhagavata. Through innumerable stories, anecdotes, in fact through every word of it, the one topic highlighted in this Text is the Bhagavan, the one embracing all that exists. 66. I salute Achyuta, the pure Spirit, unborn and unending, the possessor of that Inherent

उपचितनवशक्तिभिः स्व आत्मन्युपरचितस्थिरजङ्गमालयाय ।
 भगवत उपलब्धिमात्रधाम्ने सुरऋषभाय नमः सनातनाय ॥67॥
 स्वमुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।
 व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि ॥68॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणं नाम द्वादशोऽध्यायः ॥12॥

Power which creates, supports and destroys, the one whose glory cannot adequately be described even by Brahma, Indra, Sankara and other Divinities. 67. Salutations to Him, the pure quintessence of Consciousness and the eternal, supreme and worshipful Divinity, who dwells in everything, and in whom the whole of the universe of living and non-living entities, produced by the nine forces of Prakriti that vibrate by His will, have their being. 68. I salute Suka the son of Vyasa, who,

though established in the inherent bliss of the Self, and consequently devoid of any attraction for anything external, was none the less drawn even from his mergence in the Self by the attraction of the sportive doings of the One whom none can conquer, and out of his mercy for all living beings expounded this Purana, which may really be called the Book of God that effaces the impurities in the minds of all, and lights the lamp of divine love and knowledge in their minds.

अथ त्रयोदशोऽध्यायः

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
 ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ 1॥
 पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयनान्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः ।
 यत्संस्कारकलानुवर्तनवशाद् वेलानिभेनाम्भसां यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति ॥ 2॥

Skandha XII : Chapter 13

CONCLUDING SALUTATIONS

Salutations (1-2)

Suta said: 1. Salutations to that Supreme Deity whom celestials like Brahma, Varuna, Indra, Rudra, Maruts and others extol with sacred praises and prayers, whom expert Sāma chanters hymn about with the help of Vedas, ancillary texts, Pada, Karma and the Upanishads; whom Yogis see in their minds that have become steady and fixed on Him; and whose

extent and prowess are beyond the understanding of the hosts of Devas and Asuras! 2. May the breath of the Lord as the Divine Tortoise protect you—the breath that escaped from Him while He was being lulled to sleep by the scratching of the rocky bottom of the whirling Mandara mountain kept on His back for the churning of the milk ocean—the breath a little of whose impulse seems to persist even to this day camouflaged

पुराणसंख्यासम्भूतिमस्य वाच्यप्रयोजने ।
 ब्राह्मं दश सहस्राणि पाद्यं पञ्चोत्तुष्टि च ।
 दशाष्टौ श्रीभागवतं नारदं पञ्चविंशतिः ।
 चतुर्दश भविष्यं स्यात्तथा पञ्चशतानि च ।
 चतुर्विंशति वाराहमेकाशीति सहस्रकम् ।
 कौर्म सप्तदशाख्यातं मात्स्यं यतु चतुर्दश ।
 एवं पुराणसन्दोहश्चतुर्लक्ष उदाहृतः ।
 इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे ।
 आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् ।
 सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् ।
 प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम् ।
 राजन्ते तावदन्यानि पुराणानि सतां गणे ।

as tides high and low in the ocean!

Puranas and their Extent (3-8)

3. Now learn from me the details regarding the number of Puranas and the passages contained in them as also about the relevancy of the topics treated in the Bhagavata Purana, the rules of making presentation of copies of the Bhagavata, and the benefits accruing from its presentation and study. 4. Brahma Purana has ten thousand passages; Padma Purana, fifty-five thousand; Vishnu Purana, twenty-three thousand; and Siva Purana, twenty-four thousand. 5. Srīmad Bhagavatā has eighteen thousand passages; Narada Purana, twenty-five thousand; Mārkaṇḍeya Purana, nineteen thousand; and Agnipurana, ten thousand five hundred passages. 6. Bhaviṣyat Purana has fourteen thousand five hundred passages; Brahma-vaivartha Purana, eighteen thousand; and the Linga Purana, eleven thousand. 7. Varāha Purana has twenty-four thousand passages, Skāṇḍa Purana, eighty-one thousand and one hundred; and Vamana Purana, ten thousand. 8. Kurma Purana has seventeen thousand passages; Matsya Purana, fourteen thousand; Garuda Purana, nineteen thousand; and Brah-

दानं दानस्य माहात्म्यं पाठादेश्च निबोधत ॥ 3॥
 श्रीवैष्णवं त्रयोविंशच्चतुर्विंशति शैबकम् ॥ 4॥
 मार्कण्डं नव बाह्यं च दशपञ्च चतुःशतम् ॥ 5॥
 दशाष्टौ ब्रह्मवैवर्तं लिङ्गमेकादशैव तु ॥ 6॥
 स्कान्दं शतं तथा चैकं वामनं दश कीर्तितम् ॥ 7॥
 एकोनविंशत् सौपर्णं ब्रह्माण्डं द्वादशैव तु ॥ 8॥
 तत्राष्टादशसाहस्रं श्रीभागवतमिष्यते ॥ 9॥
 स्थिताय भवभीताय कारुण्यात् सम्प्रकाशितम् ॥ 10॥
 हरिलीलाकथाव्रातामृतानन्दितसत्पुरम् ॥ 11॥
 वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ 12॥
 ददाति यो भागवतं स याति परमां गतिम् ॥ 13॥
 यावन्न दृश्यते साक्षात् श्रीमद्भागवतं परम् ॥ 14॥

māṇḍa Purana, twelve thousand.

Uniqueness of the Bhagavata among the Puranas (9-23)

9. Thus the total number of passages in all the Puranas together is said to be four lakhs. Of this total, eighteen thousand are said to belong to the Bhagavata. 10. The Bhagavata was first revealed by the Lord Mahaviṣṇu Himself out of his mercy to Brahma occupying the navel-lotus of His, and trembling with fear of involvement in transmigratory cycle. 11. From the beginning to the end, which includes the middle too, it is full of narratives that generate renunciation in the minds of men, and of accounts of the divine and sportive deeds of the Lord which are delightful like nectar to all holy men and to the Devas. 12. It is the quintessence of all Vedāntas based on the truth of non-duality, and characterised by the unity of Atman and Brahman. Its ultimate purpose is liberation. 13. If a person makes a gift of the Bhagavata on the full moon day in the month of Bhādra-pada, placing the Text on a golden stand, that pious person will attain to the highest destiny.

14. The other Puranas will be deemed

सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्रसामृततृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥15॥
 निम्नगानां यथा गङ्गा देवानामच्युतो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥16॥
 क्षेत्राणां चैव सर्वेषां यथा काशी ह्यनुत्तमा । तथा पुराणवातानां श्रीमद्भागवतं द्विजाः ॥17॥
 श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
 तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ॥
 कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।
 योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतस्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ॥19॥
 नमस्तस्मै भगवते वासुदेवाय साक्षिणे । य इदं कृपया कस्मै व्याचक्षे मुमुक्षवे ॥20॥
 योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरातममूचत् ॥21॥
 भवे भवे यथा भक्तिः पादयोस्तव जायते । तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ॥22॥
 नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥23॥

श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥13॥

इति द्वादशः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

important by wise men only till they come across this unique work, the Bhagavata. So surpassing are its merits that it will easily eclipse them all. 15. This Bhagavata being the quintessence of all Vedanta, it is natural that one who is steeped in its study does not feel interest in any other Text. 16. Just as the Ganga is the most superior among rivers, the worshipful Achyuta, among Divinities, and Sambhu, among the devotees of Vishnu, so is the Bhagavata among the Puranas. 17. O twice-born ones! The Bhagavata is unrivalled among the vast number of Puranas as Kasi is among holy places. 18. Srimad Bhagavata, the sacred Purana, is dear to all devotees of the Lord. It exalts the supreme state of Gnosis characterising the Paramahansas. It expounds the state of egolessness accompanied by knowledge, renunciation and devotion. He who hears, studies and deeply thinks over its teachings will gain supreme devotion to the Lord and liberation from Samsara. 19. That

light of spiritual understanding which was ignited by the Lord Himself in the heart of Brahma, which He Himself, as Brahma, transmitted to Narada, which again, in the form of Narada, He transmitted to Vedavyasa, which He, in the form of Vyasa, transmitted to Suka; and which He, in the form of Suka, imparted to Parikshit—on that Truth Supreme, the unpolluted, the pure, the blissful, and the griefless, we meditate.

20. Salutations to Thee, the worshipful Lord Vāsudeva, the Witness of all, who mercifully imparted Srimad Bhagavata to Brahma on his seeking liberation from worldly entanglement! 21. Salutations to Suka, the greatest of Yogis and Brahman embodied, who revived the spirit of Parikshit who had been bitten by the serpent of Samsara! 22. O Thou Lord and Master of our souls! Ordain that whatever embodiments we might get again and again, we shall be endowed with devotion to Thy feet. 23. I offer my saluta-

tion to that Hari, by chanting whose
name man is freed from all sins, by sur-

rendering to whom by prostration, he is
saved from all misery.

END OF THE TWELFTH SKANDHA

HARI OM TAT SAT

APPENDIX I

METAPHYSICS OF THE BHAGAVATA

The Bhagavata and Advaita

The *Bhagavata* is essentially a devotional text, and much of the philosophical reflections found in it are theological in nature, supporting its devotional doctrines. But even a theology, which seeks to cross the frontiers of a narrow cult and make a universal appeal, is bound to seek the support of metaphysics and conceptualise its theological notions into metaphysical categories that could be grasped by the intellectual processes. No theology or cult feels secure in the milieu of Indian thought unless it feels anchored to one or the other of the Vedantic systems of metaphysics stemming from the *Upanishads*. The *Bhagavata* is no exception to this claim for Vedic sanction as proved by its own declaration in a famous verse: "O Connoisseurs! O Devotees! Quaff, quaff to inebriation, the nectar that is the *Bhagavata*—this nectar of the fruit of the Tree of the Vedas, flowing from the mouth of the great parrot, Sri Suka, perched on that Tree of wisdom and pecking at the fruits." (I.1.3)

The Vedanta, as the Upanishadic philosophy has been christened, is commonly recognised as a quest after the unity of all existence in the non-dual category of Sat-chit-ananda, Existence-Knowledge-Bliss Absolute. There is a common belief that in a metaphysics of non-duality at its higher reaches there is no place for Bhakti or divine love, as love requires a distinction between the Lover and Beloved, the Jiva and Iswara. If Bhakti has a place in

spiritual evolution, it is, according to this school of thought, only at the lower stages of such evolution, when the Jiva still entertains a motive based on difference between himself and Brahman. The practice of devotion at this stage purifies the mind and gives one the competence to engage in the disciplines of knowledge, which consists in the outright denial of ignorance and all the evil train of dualistic experiences including the God of religion, the object of loving devotion. For, dust and Deity are alike the products of ignorance, and the sublation of ignorance means the sublation of God too. But some thinkers of this school of thought abandon this challenging tone and adopt one of compromise with devotional aspirations. They therefore define Bhakti at this higher stage as *Svasvarūpānusandhānam*—uniting oneself with one's own original nature, that nature being Sat-chit-ananda. The *Bhagavata* doctrine of devotion can be affiliated with this brand of Advaita, if one is prepared to give up much of the rich personal element in it and its notion of Bhakti as the fifth Purushartha. A much more expanded formulation of Vedanta, than what is contemplated by classical Advaita, is necessary to accommodate all these developments.

Schools of Advaita

In the first place, one has to overcome the impression that Vedanta means only the Non-dualism of Kevalādvaita, to which we have referred above. There are, however, several brands of Advaita, all

based on the teachings of the *Upanishads* but different in their interpretation of the relation between unity and diversity, the One and the many. While Kevalādvaita obtains a Non-dual Absolute by the sublation of all duality including the God of religions, the other schools of Vedantins are satisfied with subordinating all diversities to a Supreme Iswara who is identical with the Absolute, the Sat-chit-ananda of the *Upanishads*. In other words, while Kevalādvaita would make a distinction between the Absolute and Iswara, and place the former on a higher pedestal than Iswara, for the other schools of Vedanta the Absolute and Iswara are identical. In Ramanjua's system of Advaita known as Visishtādvaita, Brahman the Absolute is the All-inclusive Whole with Iswara (God) as the soul and the Jiva and the Jagat (world) as His body or mode inseparable from Him and absolutely at His disposal. Iswara is not affected by whatever changes the Jiva and Jagat may undergo. In Vallabha's Sudhādvaita, Sat-chit-ananda Parabrahman is the only reality. By Tirodhāna or withdrawal, He hides His sentience (Chit) and bliss (Ananda) nature from an aspect of His, and that is materiality. From another aspect, he withdraws his Bliss nature, and reveals the Sat and the Chit nature alone, and that is Jiva, the individual centre of sentiency. Thus Brahman alone exists and the Jivas and Jagat are He in the fullest sense. By the changes that the Jiva and Jagat undergo in creation, Brahman is not affected because He is the Spirit. That change affects the stuff forming the substrate of change is a law of material nature, and so unless one wants to convert Sat-chit-ananda Parabrahman into a block of stone or some other material stuff, one can accept that He can manifest change, without being affected by change

in any way. He is the meeting ground of all contradictions. So says the Kathopanishad also in the passage: "Who except Me (the enlightened one) can understand that Deva who is *Samada* and its contradictory *Amada*!" There is another brand of Advaita represented by the Achintya-bhedābheda (the theory of mysterious identity-in-difference) of the Chaitanya School of Vaishnavism. They accept Brahman the changeless, and the world the changeful, as both real. But change does not affect the changeless substratum, because the change is in the Sakti. In so far as Sakti, Power, is one with the Saktimat, the Power-holder or Brahman, there is only one Non-dual reality. But at the same time, in a way that is mysterious (*achintya*), the transformation of the Sakti does not affect the Saktimat. There is again Madhva's Dvaita (dualistic) doctrine, christened recently by some scholars as Brahmādvaita, according to which Brahman is the only independent Being to which other categories are related as entirely subservient entities, as an image or shadow is to its matrix.

A New Theory of Scriptural Exegesis

It is possible to find passages in support of every one of these metaphysical positions in the *Bhagavata*, and this great text has actually been interpreted in the light of their own metaphysics by the sects mentioned above. The same is the case with the *Upanishads* and the *Gita*, the source books of the Vedanta. But all these interpreters championing any one of these metaphysical positions and attempting to interpret these great scriptural texts as exclusively supporting their positions, soon come to difficulties with passages that obviously do not fit into their scheme of thought; under such situations they

adopt strained and artificial ways of interpretation to get over the difficulty. This necessity has arisen because of the peculiar idea of *ekavākyatā* or unified purport, as in a sentence, being associated with scriptural texts. For one thing, the assumption behind this, that a sentence can have only one meaning, is not correct. We find that several verses of great poets like Kālidāsa or Shakespeare can yield more than one meaning, and yet these meanings can subsist in these verses without contradiction. In Sanskrit there are even texts that deal with different themes through an identical piece of writing as in Narayana Bhattatiri's *Dhātu Kāvya*, which expounds the Sanskrit roots while apparently looking like a delineation of an episode from Krishna's life. Now a scripture is more like a great book of poetry than like a text book on logic, and God is more of a poet than a logician. It is easy to conceive that a revelation that God has given to mankind at various levels of moral and spiritual development, and with the individuals falling into several psychological groups, can have different strands of teaching to suit the tastes and capacities of different types of aspirants. It is in the universality of its teachings, this applicability of its teachings to all, that a scripture excels a logician's work.

Bheda-abheda Mysticism

A recognition of this truth would obviate the need for imposing an exclusive metaphysical point of view on a scriptural text. It is quite possible for such a text to harbour different philosophies. This may look even contradictory at first from an intellectual point of view, but if philosophy is viewed as a mere scaffolding to build up the edifice of spiritual life—as a conceptive aid for different spiritual types

to evolve to their full spiritual stature—then it will be easy to understand why scriptural texts should necessarily contain more than one metaphysical point of view. Otherwise they fall short of the stature of a revelation, as a revelation must have a significance for all. At least as far as the *Bhagavata* is concerned, it has no objection to any of the metaphysical positions of the Vedantic Acharyas, provided the ultimacy of Bhakti and the Bhagavan are maintained. The first verse of the *Bhagavata* interpreted differently by the commentators of different schools, is proof to this non-committal metaphysical stance of the Text. We have translated the verse as follows:

“He from whom the creation, sustentation and dissolution of the universe take place; who is both the material and instrumental cause of it; who is omniscient; who is the only one having self-mastery, being the one independent entity; who illumines the mind of Brahma with the Vedic Revelation; whose wisdom is the wonder of even the greatest of sages; in whom the worlds, the manifestation of the three Gunas, subsist in reality without in the least affecting Him, just as the combination of material elements like fire, water and earth subsist in their causes without changing their elemental nature; in whose light of consciousness, there is no place for anything false—on that Supreme Being we meditate.”

This interpretation will not be accepted from the point of view of Kevalādvaita, in which Moksha is the recognition of the complete identity of the Self with the Non-dual Being. But the *Bhagavata* text teaches a doctrine in which devotion surpasses Moksha and is depicted as the fifth Puruṣārtha (Value). This problem has been discussed in Vol. III in the Prologue to the tenth Skandha (pp.15-18) and in Vol. I, and

in the general Introduction (pp. xxxiii to xxxv). So we do not want to repeat the discussion here. If it is conceded that the specific teaching of the *Bhagavata* is Bhakti as the fifth Purushārtha (ultimate value), then some kind of a Bheda-abheda or metaphysics of identity-in-difference will be the most appropriate metaphysical background for it. In Kevalādvaita, Bhakti has a place until the purification of the mind is effected, and afterwards the intellectual discipline of denying diversity is the practice to be followed. This is called *Jñānanishtā* or establishment in knowledge by denying every trace of duality. But in the *Bhagavata* tradition even after the practice of preliminary Bhakti has been achieved, the discipline of devotion continues, until through the development of the feeling that God is one's 'own', the devotee gets complete union with Him. 'I am Thine', 'Thou art mine', and 'Thou I am', these are the progressive stages of devotion according to Madhusudana, an authority on non-dualism and Bhakti alike. But unlike the usual followers of Kevalādvaita, he maintains that Bhakti will prevail even at the higher level. It is worthwhile quoting once more his verse on this topic, already quoted on p. 18 of Vol. III. The Verse states: "The absolute Truth is non-duality. Duality is for the practice of Bhakti, devotion. Though it is so, Bhakti, if attained, is a hundred times greater than Mukti. The perception of duality before enlightenment is the cause of delusion. But the duality that is *assumed* after enlightenment for the sake of Bhakti is far more delectable than Non-duality."

How he can call that transformed ego of trans-unitary experience as '*Kalpita*' or as something imagined and unsubstantial, and, at the same time, the devotional

experience of that imagined ego as a far greater value (*sundaram*) than non-duality—is absolutely incomprehensible. An ultimate value, if not true, is an insubstantial myth, and truth without value is a merely assumed figment. So the devotion of trans-unitary experience cannot be contained in the conceptual containers of Kevalādvaita. The Bheda-abheda ideology in which identity and difference can have ultimacy will be helpful, in spite of all the criticism directed against it as being a doctrine of contradiction.

The Bheda-abheda mysticism would compare this unitary experience to a faint wick-light placed amidst a blazing, radiant effulgence. The light of the wick will be completely absorbed in that superior brilliance, but the minute and invisible point of light will continue. Thus a transformed individuality with a modicum of difference will subsist, in order to become the basis of all these intimate forms of love that manifest in such worthy personages. Such is the case with the intimate forms of love described in the *Bhagavata* and discussed elaborately in the Prologue to the 10th Skandha.

Sri Ramakrishna also vouches to this trans-unitary experience of Bhakti. He calls it Vijnana, and one having it as a Vijnani. A Vijnani is one who has had unitary experience, but without losing his individuality retains the transformed ego by the Divine Will, and practises various forms of loving relationship with the Divine. To understand this special teaching of the *Bhagavata*, a Bheda-abheda metaphysics is more suitable than any other.

Vedanta in Its two Phases

But by this it is not denied that the *Bhagavata* teaches full-fledged non-dual-

lity too. Aspirants who have that as their ideal can take up that position also basing themselves on the Bhagavata teaching. In the discourse of Bharata to Rahugana, in the *Hamsagita*, in the *Bhikshugita*, in the Lord's instructions to Uddhava in 13th and 23rd chaps. of the 11th Skandha etc., pure non-dualism is taught. It is perhaps on the prevalence of both these traditions that Swami Vivekananda remarks in his lectures on Bhakti Yoga in the Chapter on the Philosophy of Iswara as follows:

"Those who attain to that state where there is no creation nor the created, nor the creator; where there is neither the knower, nor the knowable, nor knowledge; where there is neither I, nor thou, nor he; where there is neither subject nor object nor relation—'then who is seen by whom'—such persons have gone beyond everything, to 'where words cannot go nor mind'—gone to that which the Srutis declare as 'not this, not this'. But for those who cannot or will not reach this state, there will inevitably remain the true vision of the one Undifferentiated Brahman as nature, soul and the interpenetrating sustainer of both—Iswara. So when Prahlada forgot himself, he found neither the universe nor its cause; all was to him one Infinite, undifferentiated by name and form. But as soon as he remembered that he was Prahlada, there was the universe before him and with it the Lord of the universe—the Repository of an infinite number of blessed qualities."

But when one comes across in this Text devotee after devotee saying in hymn after hymn, 'Lord! I do not care for the four forms of liberation. I do not care to get dissolved in Thee. What I seek is the opportunity to serve Thee with all my being and capacity. Even if residence

in hell is ordained to be my fate, I gladly welcome it, if my mind can, even in that condition, always dwell on Thy lotus-feet, my words reflect Thy glory, and Thy name and accounts of Thy excellences fill my ears'; and when one reads about the Lord as telling again and again, 'The devotee is My heart, and I am the heart of the devotee. I am a slave of the devotee, as it were, without any freedom. My heart is in the grip of the devotee whose ardent lover I am. I grant Mukti to aspirants sometimes, but never Bhakti'—one cannot, on reading all these doctrines in the *Bhagavata*, relegate Bhakti as a mere subsidiary value leading to mergence in Sat-chit-ananda, but accept it, at least as far as the *Bhagavata* is concerned, as a supervalue, the fifth Purushartha, a state which to many great aspirants like Suka, the Kumaras, the Nava-yogis, Narada, Prithu, Prahlada and others, appears as a greater consummation than Moksha or release from the cycle of births and deaths by merging in the Divine. It may be a matter of preference, but yet it has to be noted when studying the *Bhagavata* that one cannot get into the core of its thought without an appreciation of this viewpoint.

No one can deny that the *Bhagavata* contains a very clear strain of Advaita metaphysics. But no one can deny also that it exalts the Nirguna-Bhakti as the highest attainment. Its moto is: *animittā bhāgavatī bhaktiḥ siddhargarīyasī* (motiveless love of the Lord is superior to Mukti, III.25.33). If this is granted, a kind of Bheda-abheda metaphysics also becomes necessary as the support of such a teaching. This may at first look contradictory, but if our conception of the Absolute Being includes the Personal and Impersonal aspects in it, there is perhaps a way out of the contradiction. The

Bhagavata text, however, finds no contradiction in the co-existence of both.

Theistic Absolutism

Even in Kevalādvaita it is ultimately only by God's grace that the individual realises his unity with the Absolute, although his spiritual strivings may make him deserving of that grace. The Absolute is God, and the realization of unity with the Absolute does not therefore eliminate God as an appearance. For it is God that reveals Himself as the Absolute to the Jiva that seeks unity with Him. In the attainment of that unity it is not the 'I' that engulfs God, but God that engulfs the limited 'I', just as it is not the Ganges that merges in the wave but the wave that merges in the Ganges. It is the 'I' or the ego that is sublated, and the sublation leaves 'Him' as the one without a second. When unitary consciousness is viewed in this way, without giving it a solipsistic formulation, it does not conflict with Bhakti, nor does it reduce Bhakti to a lesser value. But the *Bhagavata* has got its own preference, and that is in favour of devotion, which helps the devotee keep up his distinction from the Lord, so that he may 'taste the sugar and not be-

come the sugar'. In support of it, the *Bhagavata* mentions the cases of several great spiritual men like Suka, Narada, the Kumaras, the Nava-yogis, Prithu, Prahlada and others, who preferred doing loving service to the Lord to becoming one with Him. And the Text, in extolling Bhakti, states categorically, that Krishna bestows Mukti (liberation or oneness with Him) sometimes, but seldom Bhakti (V.6.18). Bhakti, is thus the Super-Value, and metaphysical insight (Jnana) and liberation (Mukti) form only its concomitants. This concomitance of all spiritual graces with Bhakti is stated by the Nava-yogis thus: "Just as for one eating, every ball of rice gives pleasure, strength of body and freedom from hunger at the same time, so does a devotee, who surrenders himself to the Lord, obtain simultaneously three things—intense devotion, the experience of the Lord, and detachment from the objects of the world." (XI.2.42). It will be seen from this that the *Bhagavata* has no objection to any system of metaphysics which will give scope for the fullest expression of Bhakti, without denying the prospect of being one with the Lord to those who are for such a consummation. Probably it is appropriate to call it a philosophy of Theistic Absolutism.

APPENDIX II

THEOLOGY OF THE BHAGAVATA

The Theory of the Padas of Brahman

The *Bhagavata* is a Vaishnava text, and its theology therefore is centred on the Bhagavan, who, for the Vaishnava cult, is Mahavishnu. The Mahavishnu of the *Bhagavatapurana*, however, is not a mere cult Deity, but the Brahman of the *Upanishad*—the Supreme Being who is both the Personal Deity and the Impersonal Absolute *Mūrta* and *Amūrta*. In the *Vishnupurana* the meaning of the word Vishnu is given as the Supreme Being by whose Power this universe is permeated (VI.5.69). It is derived from the root *viś*, which indicates 'entry within'. The *Bhagavata* also describes Him as 'formless Being of Pure Consciousness' (I.3.30). Being a devotional gospel, which advocates prayer and adoration to a Being who is responsive and graceful to the pious, the Impersonal Absolute stands in it only as a supporting background and a potential inexhaustible reservoir for the personal side of it—Mahavishnu or the Bhagavan. The Bhagavan, the possessor of the six-fold Bhaga or divine excellence, consisting in Omnipotence (*Aisvarya*), Virtue (*Dharma*) Glory (*Yasas*), Beauty (*Srī*), Omniscience (*Jnāna*), and Non-affectedness (*Vairāgya*), is not a mere individual but the Archetypal Person, whose form is a multiform having many aspects and manifestations.

The generally accepted idea of the theological categories of the *Bhagavata* are Mahavishnu with the four Vyūhas in His structure, His Gunavataras as Brahma,

Vishnu and Maheswara, His first Leela-vatara (sportive manifestation) as the Purusha and the succeeding twenty-three sportive incarnations, and His Prakriti or Power which evolves into the twenty-four categories with which the Cosmos is formed. In a recent work on the *Philosophy of the Bhagavata* Prof. Siddheswar Bhattacharya has by his research discovered a more elaborate theology in the *Bhagavata*. Though it is not very different from the theology of the Chaitanya School of Vaishnavism, it has some novel features, and what is more important, he claims that these are his findings based on the *Bhagavata* text itself. We give below a brief statement of his conclusions and our observations on the same:

From the Rig Vedic hymns down to the *Upanishads*, the Reality of the Supreme Being is conceived as having three, and sometimes four, Padas (aspects or parts). The Sun or Savita, who is the basic concept behind the Vedic Vishnu, is conceived as covering the heavens and the earth with three strides and transcending these by His fourth stride. The *Purusha Sūkta*, which presents Vishnu as Cosmic Man, speaks of Him as manifesting as the world with one Pada and transcending it by the remaining three Padas. It is further said: "That transcendent state (Pada) of Vishnu is seen by the Sūris (mystic devotees) like an eye spread in the sky." The *Brahmanas*, which specially deal with sacrifices, conceived of sacrifice as having three Padas, of which one is manifest as the Vedic ritual called sacrifice. In the

Upanishadic literature where the theory of Brahman is propounded, we find the *Chāndogya Upanishad* speaking of Brahman as having four Padas—*Tat etad chatuspād Brahma*—Ch.U.III.18.2). In the *Māndūkya Upanishad* also we get the philosophy of four states of consciousness spoken of as the four Padas of Brahman. All this resulted ultimately in the synthesis effected in the concept of *Chatushpād-Brahman* (Brahman with four parts) propounded in the *Tripad-vibhūti-mahānārāyan Upanishad* which, according to Dr. Bhattacharya, seems to have inspired the theology of the *Bhagavata*.

Krishna Conception versus Vishnu Conception

According to Dr. Bhattacharya, the *Bhagavata*, following the analysis of *Tripad-vibhūti-mahānārāyan Upanishad*, conceives of Reality as having four Padas or aspects or degrees of manifestation. By this it is not meant that the Infinite Being has four divisions in him, but only that He could be studied in depth only if we approach Reality in these four aspects, each aspect being included in the other. Just as when gold is formed into ornaments, vessels etc., the substance gold remains the same, so the Supreme Reality is not broken by His manifestation in four degrees. Reality in its fourth degree is the Non-dual Absolute. As the Absolute is beyond the grasp of the human mind, the *Bhagavata* leaves it with the assertion that the 'Absolute is what it is.' It functions as the Supra-transcendental to remind that the other degrees of Reality posited afterwards are not Cult-deities of a purely personal nature, but the unlimited Absolute Itself manifested as apprehensible by human conceptions in a hierarchical order. The Absolute or the fourth grade of Reality is indicated as

Sat-Chit-Ananda.

Its full manifestation as the Supreme Person or the third degree of Reality is Sri Krishna, with His Dhāma (abode) in Goloka (the land of light). The idea of a Goloka is foreign to the *Bhagavata*, but is found only in later Puranas like the *Brahma-vaivarta* and others. Goloka however appears in the theological doctrine of the Chaitanya School of Vaishnavism, and Dr. Bhattacharya endorses it and justifies it, though the name of this particular school is not mentioned. On a solitary passage occurring along with the catalogue of incarnations—'Krishna is Bhagavan Himself' (*Krishnastu bhagavān svayam*) it is assumed without any justification that the *Bhagavata* puts Krishna as the third degree of Reality in the hierarchical order, and we are told that the absence of any mention of Goloka as His Abode in the *Bhagavata*, is made up by the description of Gokula where Krishna spent his infancy and boyhood. Krishna thus displaces Mahavishnu. In order to accommodate Krishna as the Supreme Person, Mahavishnu of the *Bhagavata* is given a lower status in the hierarchy as the second degree of Reality, by changing His name into Adi-Vishnu, and that of His abode Vaikuntha into Adi-Vaikuntha, both of these changes being without any sanction in the *Bhagavata* text.

Adi-Vishnu, it is said, is also known as Adi-Narayana and as Paramatman. He is primarily the embodiment of Sat (existence) and Chit (intelligence), with Ananda (bliss) only as a subordinate element. Next there is the first grade of Reality known as Brahman, who is only Sat—the all-comprehensive, undifferentiated and self-luminous being who provides the background for the world of Becoming with all its heterogeneous and contradic-

tory factors, and also forms the seminal condition into which everything dissolves at the end of the cycles. Brahman is thus to be distinguished from the Non-dual Being, the fourth grade of Reality, spoken of earlier. Brahman is also called Purusha, the immanent Self.

All these grades of Reality have their own Saktis or Potencies conceived as female. Sri Krishna, the third grade of Reality, has Yoga-Maya as His Sakti. She is the expression of the inherent bliss of the Bhagavan, and is identified with Radha, the chief of the Gopis, who manifests herself as the whole group of Gopikas when Sri Krishna appears in the Gokula. Adi-Vishnu, the second grade of Reality, has Mahamaya, also known as Vishnu-Maya, as His Sakti or Potency. She is also known as Srī and Rāmā occupying the Vaikuntha Dhāma of Adi-Vishnu. Brahman, the first grade of Reality, also called Purusha, has, as His Sakti, Atma-Maya, who bifurcates into Chit-Sakti and Maya, in the creative process.

World Manifestation and Salvation

Creation (Srishti) is in cyclic order, having a vast period of manifestation followed by an equally long period of unmanifested state (Pralaya)¹. A new cycle is set in motion by the creative will (*Ikshana-kriya*) of Adi-Vishnu, the second grade of Reality. With this Divine will to be many, Adi-Vishnu, the second grade of Reality, becomes Brahman or the Purusha, the first grade of Reality. Thereupon Atma-Maya, the dynamic energy of Brahman or the first grade of Reality, manifests itself in its twofold contradictory conditions as Maya and Chit-Sakti, the first standing for materiality and the second for spirituality. Brahman, the first grade of Reality, becomes Purusha (God) when these contradictory Saktis operate. Of these two Saktis, Maya evolves into Kāla (Time), Karma (the residual impression of the acts of Jivas) and Svabhāva (Nature) on the one hand, and into Vidya (spiritual knowledge), Avidya (ignorance causing bondage) and Prakriti (root-mat-

¹ There is first the individual's daily Pralaya or dissolution when he sleeps, and his Srishti or creation when he wakes. This is subjective and is called (daily) Nitya-pralaya. In contrast there is the Cosmic Srishti and Pralaya according to the waking and sleep of Brahma. Then there is total Pralaya when the lifetime of Brahma ends. So dissolution and manifestation depend on Brahma's time. The same is calculated as follows by the Pauraniks: 4320000 human years = 1 Chatur Yuga (period of time comprising the four ages of Krita, Treta, Dwapara and Kali). 1000 Ch. Yugas = 1 Kalpa or 1 daytime of Brahma when the universe is manifested. Each daytime of Brahma lasting for a thousand celestial years is divided into fourteen Manvantaras or Epochs, each period ruled over by one Manu (Patriarch). A day is followed by an equally long night when Brahma sleeps and the universe is in dissolution or Pralaya. This Pralaya is called Naimittika Pralaya or intermediate dissolution. 360 such days and nights constitute one year for him (Brahma). One hundred such years form the full life-time of Brahma, after which the presiding Brahma is absorbed into Mahavishnu and another Brahma assumes creatorship. There occurs between the life terms of these two Brahmas a total dissolution called Prakṛita Pralaya. In the Pralayas at the end of each Kalpa or day of Brahma, all the worlds up to Satyaloka only dissolve. But in this Pralaya at the end of Brahma's life-time, which is called Prakṛita Pralaya, even Satyaloka of Brahma together with Brahma and all manifested Prakriti, attain dissolution in the Supreme Being. This terminal dissolution of Brahma implies the disintegration of the whole universe into the disjointed condition of twenty-four categories constituting it, the dissolution of these categories into Prakriti or Root Matter and the reduction of Prakriti from its effect condition into the causal condition in the Supreme Being. Nothing will then exist except Narayana, who never sleeps but only winks. For more information on these subjects reference may be made to the General Introduction Vol. I, p. xxxvi. In winking, when He opens the eyes, the whole of creation, represented by Brahma's life-time (which on computation of the data given above will come to 311.04 trillion human years), takes place, and when he closes His eyes, it relapses into its primordial condition, that is, into Himself. The Supreme Being Himself is above time and is eternal. Besides these, there is Ātyantika Pralaya at the dawn of knowledge. This is the absolute dissolution that follows enlightenment. When the awakening from ignorance takes place, everything included in cause and effect dissolves, as the dream phenomenon does on waking.

ter) on the other. By the impetus given by Kāla, Karma and Svabhāva to Prakṛiti or Matter, material evolution of the twenty-four categories takes place. These categories are the four psychological categories of Chitta, Ahamkara, Buddhi and Manas; the ten physiological categories of the five sense organs and the five motor organs; and the ten physical categories of five Tanmatras (subtle elements) and the five gross elements springing from them. The minds and bodies of the Jivas of all grades of evolution, and the fourteen gross and subtle regions for them to dwell in, are evolved out of these categories by the will of God interpenetrating them. With the five gross elements, Brahma the Demiurge, charged with the strength of the Purusha, forms at the beginning of a Kalpa, the Brahmāṇḍa (Cosmic Egg) and gradually manifests it into the fourteen Lokas or planes of existence—seven nether worlds called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla, and the seven regions of higher evolution called Bhūloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka and Satyaloka. In these various planes of existence Jivas are embodied, in bodies formed for them by Brahma according to their deserts arising from Karma. By the power of Avidya (ignorance), one of the off-shoots of Maya, Jivas feel identified with bodies and forget their nature, until, through purification by good deeds and devotion in the course of repeated embodiments, Vidya (illumination) is generated by the grace of the Chit-Sakti or spiritual aspect of Atma-Maya, and the Jiva is set on the path of liberation from the imprisonment of Prakṛiti. If an aspirant is a seeker after Moksha and freedom from embodiment, the Jiva attains to non-dual consciousness and is merged in the Absolute (*Sāyūjya*).

If he is for Divine love and service, the Jiva becomes a Bhagavatottama, an eternal companion of the Divine, delighting in service of Him and participating in His redemptive activity.

*Brahman, Paramatman and Bhagavan:
The Denotation of the Terms*

The learned research work of Dr. Bhattacharya is very comprehensive and expounds many themes other than what is given above. What is summarised here is mainly his findings on the Mahavishnu conception, and the following critical remarks are confined to this topic alone. Students of the *Bhagavata* would have been happy if such a four-fold structure of Reality as adduced by Dr. Bhattacharya was clearly discernible in the *Bhagavata* text, just like the Vyūha theory, the incarnation doctrine, the scheme of cyclic evolution and other doctrines which are expounded by him on the basis of the *Bhagavata* text and on which no student of the *Bhagavata* will differ from him. The solitary verse in the *Bhagavata* (I.2.11) on which he bases his special theological doctrine is as follows: "That which truth-knowers speak of as the Non-dual Consciousness, is called (*Sabdyate*) as Brahman, Paramatman and Bhagavan." Following the interpretation of the Chaitanya School of Vaishnavism, Dr. Bhattacharya takes the word '*Sabdyate*' (meaning only 'is called') to signify the three grades of Reality in the hierarchical order of Bhagavan, Paramatman and Brahman. There is nothing in the quoted line or its context to indicate any such hierarchical order of Reality, and in the whole *Bhagavata* text of eighteen thousand passages, nowhere else is such a gradation to be found. The verse concerned only states the liberal syncretic view of the *Bhagavata* that what the Upanishadic philosophers called Brah-

man, the Yogis speak of as Paramatman and the Bhaktas as Bhagavan, indicate the same One without a second and are only synonyms for the one Reality. This is only a reiteration of the traditional Vedic doctrine declared in the well-known Vedic passage, "The Truth is one; the sages speak of it in many ways." The only other passage he quotes from the *Bhagavata* in support of his gradation theory relates to the description of the spiritual progress of Kardama Prajapati (III.24.43-47). The words Brahman, Bhagavan and Pratyagatman all seem to be used there only in apposition or as synonyms as in the earlier passage, and not in the sense of gradation of Reality. All that comes out of it is that, according to the *Bhagavata*, perfect spiritual realisation consists in experiencing the Non-Dual Reality as Impersonal-Personal Being.

*Tripad-vibhūti-mahānārāyanopaniṣad
and the Bhagavata*

That the *Bhagavata* is deeply rooted in Vedic tradition has to be conceded; but whether the doctrine of the four Padas (aspects of Reality), so often found in the *Vedas* and the *Upanishads*, is reflected in the *Bhagavata* text is very doubtful. It is nowhere clearly stated in the Text, although a vague reference to it can be found in the four-Vyūha theory which however is a doctrine of the Pāncharātrā and not Vedic. Dr. Bhattacharya attributes this doctrine to the *Bhagavata* on the assumption that it draws the inspiration for its theology from the *Tripad-vibhūti-mahānārāyanopaniṣad*. This is a Vaishnava Upanishad, non-dualistic in trend. It speaks definitely about the four Padas (quarters or aspects) of Reality—Avidya Pada (Ignorance Aspect), Vidya Pada (Knowledge Aspect), Ananda Pada (Bliss Aspect), and Turiya

Pada (Transcendental Aspect). Avidya Pada alone is completely distinguished as being a gross manifestation modified by ignorance (Avidya), while the other three are treated together as a unity of the subtle (Sūkshma), the potential (Bīja), and the transcendental (Turīya) aspects of Reality, free from the sway of ignorance. Unlike in the case of Avidya Pada, there is in the unity of the other three, the pure Radiance of Sentientcy and unalloyed bliss. In that Radiance is manifest the eternal Vaikuntha, with which Mahavishnu, the Personal aspect of Reality is identified. This Mahavishnu Himself is also called Adi-Narayana. Both the Impersonal Non-duality and the Personal Mahavishnu are accepted as involved in Reality or Brahman, because the Upanishad contends that the so-called Absolute and Impersonal Being (Turīya) can only be understood as insentient Ākāśa if the Personal Bliss-Sentient aspect is not conceded. Thus the analysis of this particular *Upanishad* gives not a hierarchy but the Impersonal-Personal Deity denoted by mutually equatable synonyms like Mahavishnu, Adi-Narayana, Paramatman and Brahman, who manifests also the world of materiality and ignorance and indwells it as Purusha. The *Bhagavata* position also seems to be the same.

Though the research done by Dr. Bhattacharya is thorough-going and illuminating in many respects, it is thus difficult to accept the doctrine of gradation of Reality in spite of the fact that the new arrangement would have given greater regularity to the *Bhagavata* theology. Vaikuntha is everywhere in the *Bhagavata* associated with Mahavishnu, the Supreme Being according to this text, and there is no higher state than His Paramapada. There is nothing to show

that the *Bhagavata* displaces Mahavishnu by Krishna, reducing the former into Adi-Vishnu, a lesser emanation of Krishna. Mahavishnu Himself is addressed as Krishna also in many places. There is no Adi-Vishnu distinguished from Mahavishnu of Vaikuntha in the *Bhagavata* text. The *Bhagavata* all through treats Krishna as an Incarnation of Mahavishnu only, no doubt the most complete. The solitary controversial line 'Krishna is Bhagavan Himself' has already been discussed here, and more elaborately in the Prologue to the 10th Skandha (X.pp.2-5). In consistency with several other passages on the subject, it can be taken only to mean that Krishna is the most perfect of all Incarnations. There is not the slightest reference in the *Bhagavata* to a Goloka and to an Adi-Vaikuntha, attributed to it as the Abode of Krishna and of Adi-Vishnu respectively. The conception of Sakti as threefold—Yoga-Maya, Maha-Maya and Atma-Maya, to suit the first three grades of Reality, cannot also find clear support in the *Bhagavata* text. These words are there, no doubt, in the Text, but there is justification only to regard all these expressions as synonyms of the power of Vishnu and not as a hierarchy of powers pertaining to hierarchical grades of Reality—the Bhagavan, Adi-Vishnu and Brahman. The interpretation of Brahman as the last grade of Reality in the research work of Dr. Bhattacharya can only create confusion, as this word is always used for the Supreme Being of the *Upanishads* in all Indian religious and philosophical literature. This is admitted by Dr. Bhattacharya himself, and he criticises the Bengal School of Vaishnavism for considering the Brahman of the *Upanishads* as the external splendour (*Tanu-bhā*) of Krishna. The better

course is not to use this word at all in this confusing sense in the absence of any clear sanction for it from the *Bhagavata* text.

The Epiphanies of Mahavishnu: The Vyūhas

All that can be said with certainty about the theology of the *Bhagavata* is that it proclaims the glory of Mahavishnu, the Non-dual Being, who is both the Impersonal Absolute and the Transcendent Divine Person, with Vaikuntha as His Dhāma (Abode). For the description of Mahavishnu or the Transcendent Person in Vaikuntha and the significance of His form and paraphernalia, the reader may refer to the General Introduction of Volume I (pp.xxx-xxxiii). Though transcendent, He also manifests Himself as the Primordial Purusha, whose body is constituted of the Brahmānda (the cosmic whole) with its fourteen Lokas (worlds) and the Jivas inhabiting it, and who, as the indwelling spirit, pervades them. The Mahavishnu conception also includes His transcendental emanations known as the four-fold Vyūhas, His three-fold Guna-vataras and His twenty-three Descents (Incarnations) known as His Leelavataras. Of these Leelavataras, Krishna is the most complete Descent of Mahavishnu, and the *Bhagavata* devotes itself to the depiction of the glory of Krishna's life, actions and teachings.

The doctrine of Avatara or Divine Descent is of supreme importance in the devotional doctrine of the *Bhagavata*. Though this word is usually associated with what is considered as God's appearance in the society of men, it is taken for treatment in a wider sense to include all the different types of Divine Epiphany mentioned in the *Bhagavata*. The terms

indicating these different types are as follows: Vyūha, Gunavatara, Leelavatara, Purnavatara, Amsavatara, Kalavatara, Amsa-Kalavatara and Avesavatara.

To take the Vyūhas first, they constitute a four-fold transcendental Emanation of Mahavishnu, hypostatic or co-substantial with Him. They are distinct from the Avatāras proper in so far as they do not form an Epiphany occasioned by cosmic situations, but constitute an intrinsic expression included in the structure of Mahavishnu and inseparable from Him. The names of the four Vyūhas of Mahavishnu are Vāsudeva, Sankarshana, Pradyumna and Aniruddha. The Vaishnava codes of worship represent them as Mūrtis or forms with distinctive Anga (physical features) Upānga (paraphernalia), Āyudha (weapons), Ākalpa (decorations) etc., and present them as objects of meditation and worship, which constitute the adoration, not of different Gods but of the one Mahavishnu, the Supreme Being Himself. Though the Vyūhas are thus spiritual entities, the *Bhagavata*, perhaps to imply their unity, brings their names together as a family group in the life of Krishna. Vāsudeva is the name of Sri Krishna Himself; His brother Balarama is equated with Sankarshana; Krishna's son is known as Pradyumna; and His grandson as Aniruddha. A cosmic and psychological status is also given to the Vyūhas by relating them as uninvolved witnesses of the evolutionary categories and states of consciousness. Thus Vāsudeva is related to Chitta (mind stuff), Sankarshana to Ahamkara (egoity), Pradyumna to Buddhi (intellect), and Aniruddha to Manas (mind). They are also conceived as presiding over Turīya (supra-consciousness), Sushupti (deep sleep), Svapna (dream

state) and Jagrat (waking state) respectively.

The Gunavataras

As distinguished from the Vyūhas of Mahavishnu are His Gunavataras—Brahma, Vishnu and Maheswara, generally known as the Trinity of Hinduism, though their conception is entirely different from that of the Christian Trinity. These constitute the one Mahavishnu in association with the three Gunas of Prakṛiti, for which reason they are called Gunavataras or Descents in association with Gunas. Mahavishnu is the one Supreme Being. When in His creative role He associates Himself with an impure Guna like Rajas (desire-prompted energy), He is called Brahma; when for purposes of dissolution or destruction He puts on the other impure Guna of Tamas (dullness, inertia), He is called Maheswara or Rudra; and when in His preservation-cum-redemptive role He assumes the Guna of Sattva (light, purity, intelligence), He manifests as Mahavishnu Himself, forming the object of worship for all who seek devotion, enlightenment and salvation. Invested with the two impure Gunas, His Bhaga (six-fold Divine majesty) is obscured whereas Sattva, being pure and fully revealing, His manifestation through it possesses all the majesties of the Bhagavan, and He alone is therefore the object of worship and prayer for all who seek devotion, spiritual enlightenment and liberation.

The Leelavataras

Besides, out of abounding love for the Jivas and in order to bring them the light of spiritual illumination and freedom from the misery of transmigratory cycles (*Samsara*), as also for the achieve-

ment of some special cosmic purposes, Mahavishnu incarnates in the universe of sentient beings as one of them. Such Incarnations are called in general Leela-vataras (Sportive Divine Descents), and these are the most significant from the point of View of man in need of spiritual enlightenment. The *Bhagavata* makes mention of twenty-three such, excluding the original Purushavatara, which stands as a class by itself. Some of the Leela-vataras are in the ranks of Devas, some among Rishis, some among men, and some among sub-human beings. The Incarnations, including the Primordial Purusha, as listed in the *Bhagavata* are as follows:

1. The Primordial Purusha: He is the first cosmic manifestation of the transcendental Mahavishnu and the original Incarnation out of whom all other Incarnations come. The Vedas speak of the transcendental Mahavishnu as manifesting by a fourth of His being as the Viraja Purusha. The *Bhagavata* represents Him, "as lying in Cosmic Waters in Yoganidra (sleep of spiritual absorption)". That form, free from Rajas and other impurities of Prakriti, and endowed with all powers, is seen by the spiritual insight of sages, as shining with countless legs, arms, faces, ears, eyes and heads and decorations. He is the source of all future Incarnations. Out of his navel comes the lotus bud of the worlds in their subtle form, and from it emerges Brahma, the Demiurge, with the creative propensity. On the petals of that lotus are plotted by him, all the fourteen spheres constituting as it were, the gross body (Virat) of that original Incarnation. This Viraja Purusha, the Original Incarnation, remains always, unlike the other Leelavataras which come for particular purposes at particular times.

2. In Kumara Sarga He manifested

Himself as Sanatkumara evincing the power and greatness of Brahmacharya. 3. He assumed the form of Yajnavarāha (Boar as embodiment of Sacrifice) to re-establish the worlds in their equilibrium. 4. In Rishi Sarga, He appeared as Narada to preach the Sāttvata doctrine of devotion and non-attached work. 5. He embodied himself as Rishis Nara and Narayana who engage themselves in severe austere practices. 6. He became the perfect sage Kapila and restated the forgotten philosophical doctrine known as Sāmkhya. 7. He next appeared as sage Dattātreyā and imparted the knowledge of the Atman to the sages. 8. As Yajna, the son of Prajapati Ruchi, He presided over the Swāyambhuva Manvantara (the period of a certain Manu's rule). 9. He was born as Paramahansa Rishabha when He exemplified the highest spiritual ideas through His life. 10. He became the Emperor Prithu who exploited the resources of the earth for the benefit of all beings. 11. In the deluge that took place in the Chākshusha Manvantara, He assumed the shape of Fish and saved Vaivaswata Manu in a boat, the shape of which the earth assumed. 12. He appeared as the Cosmic Tortoise to support the Mandara mountain used as a churning rod for churning the milk ocean. 13. He took the form of Dhanvantari for presenting Amrita (the elixir of life) after the churning of the milk ocean. 14. He became Mohini (charming maiden) to infatuate the Asuras who took away the Amrita by force. 15. He became the Man-lion for the destruction of Hiranyakasipu, the demoniacal and anti-God tyrant. 16. He embodied Himself as the Vāmana or the Dwarf to restore the worlds to Indra from Bali. 17. As Parasurama He destroyed all the tyrannical Kshatriya kings. 18. Coming as Vyasa,

the son of Satyavati, He re-edited the Vedas for their easy comprehension. 19. As Rama, He destroyed Ravana and other Rakshasas. 20-21. He became afterwards Balarama and Sri Krishna (taken together) to lighten the burdens of the earth. 22. In the Kali age He is born as Buddha to confuse the demoniacally minded. 23. In future, towards the end of the Kali age, He is to appear as Kalki.

After citing these twenty-three Incarnations, including the original one Purusha, the *Bhagavata* says that there is no limit to their number. "The incarnations of Hari are as numerous as water channels coming from a lake" (1.3.26). This over-liberal view, while it has helped the Hindu mind to avoid the exclusive claims in regard to any particular Incarnation, has, however, contributed also to water down the significance of the Incarnation idea. When they are so numerous, on what criterion can an Incarnation be distinguished? It is sometimes said an Incarnation inaugurates a new age and marks an elevation of consciousness in humanity. But this can be recognised only after his time. It is also said an Incarnation lessens the tension of society by destroying the forces of Adharma represented by evil-doers. In our historical times this is very difficult to recognise, as destructive wars are fought only by political and military figures having no spiritual touch in their lives. It is, however, noteworthy that in the list of Incarnations given in the *Bhagavata*, at least some like Parasurama come on a purely destructive mission. But all the significant Incarnations are centres of holiness, transforming even sinners and confirmed rebels against God, and they bring the light of knowledge and devotion into the lives of countless men for generations that follow. After discussing the

various purposes of the advent of Incarnations, the *Bhagavata* finally concludes that their most important object is to provide ways of spiritual enlightenment and salvation for men at large. The immediate purpose described in their lives is secondary. The Lord incarnates not as a solitary personality but as the central figure among a group of His eternal companions and highly advanced souls whose Karma brings them into the orbit of His Divine mission. All these associates of Incarnations become means for the accomplishment of His mission; but besides this, through their relationship with Him and in accomplishment of His work, they exemplify various devotional ideals and set patterns of devotional life for others to imitate. The earthly lives of the Incarnation and His inner circle of devotees thus provide a rich record of activities full of spiritual significance. It may be that only the contemporaries of the Incarnations are immediately benefited by direct physical contact with them, but their teachings and the rich record of their doings, glorified in Puranas and Itihasas, leave a very rich quota of devotional material for generations to contemplate upon and develop in men the sentiment of devotion. The life of Krishna, Rama and other Incarnations are examples of this. Besides their spiritual teachings, their actions and forms of relationship with devotees have inspired the production of Puranas, Itihasas, temples, images, musical compositions etc., which have gone to light the flame of devotion in countless minds. The life and doings of the Incarnations, as recorded by the *Bhagavata* and other texts, thus become a means for Sravana (hearing), Kirtana (praising) and Smarana (remembrance), the three of the most important devotional disciplines.

So also the Incarnation, being hypostatic with Vishnu, can become an Ishta Devata, the Chosen Ideal for worship and meditation on the Supreme Being. Though the physical bodies of the historical Incarnations may disappear, they continue as spiritual embodiments in oneness with the Supreme Being and become channels for worship and communion with the the Divine. The various attitudes of Dāsya (servitude), Sakhya (friendship), Vātsalya (parental love) and Madhura (conjugal love), as practised by His devotees towards Krishna during His earthly sojourn, have become ways of Sadhana (spiritual practice) through imitation for countless generations of devotees that followed. Thus the purpose of every Incarnation is to bring God into the life of mankind without any limitation of time or place.

Other Classifications of Avataras

The *Bhagavata* has attempted, though not in a very precise and systematic manner, a classification of these Avataras into different categories on the basis of the manifestation of Divinity in them. Five categories are supposed to enter into this classification—Purna, Amsa, Kala, Amsa-Kala, and, according to some, Avesa also. Purnavatara means, complete or perfect Incarnation, and the one and only Purnavatara known to the *Bhagavata* is Sri Krishna, the Divine Personage, whose glory the *Bhagavata* has undertaken to expound. He is called Purna in the sense that the Bhagā or the sixfold majesty of omnipotence, goodness, glory, beauty, omniscience and renunciation associated with the Bhagavan or Mahavishnu, were fully manifested in Him. It should be once again reiterated here that the *Bhagavata* does not at all mean thereby to displace Mahavishnu, the Supreme

Being, by Krishna who is everywhere treated as an Incarnation of Mahavishnu only. While in verse I.3.28 of the *Bhagavata*, He is spoken of as *Bhagavān svayam* (Bhagavan Himself) because of the full manifestation of Bhaga in Him. He is also spoken of as a Kala (a portion or particle) in II.7.26 and as Amsa-bhāga (a part of an aspect) in X.2.9. These are very inconvenient expressions for interpreters of the Krishna cult, and in spite of all their skill in deriving whatever meaning they like from Sanskrit expressions, no impartial reader can find reason to accept Krishna as other than an Incarnation, may be an Incarnation with much fuller manifestation of all Divine majesties than others. The point is discussed in detail in our General Introduction to Vol. I p.xxviii and in the Prologue to the 10th Skandha, Vol. III pp. 3-5. But since all Leelavataras are hypostatic with Mahavishnu, they are all the Bhagavan in the same sense that Krishna is, and are worthy of worship.

In contrast to the Purnavatara, are the Amsas and Kalas, both of which mean more or less the same thing—a part and a portion. In Dr. Siddheswar Bhattacharya's work, he has tried to distinguish these by calling an Amsa as a 'part' and Kala as a 'particle', meaning thereby "that the term Amsa might be applied to a reality homogeneous in character and substance with the prototype and that the term Kala would be applicable to a different kind of reality heterogeneous in character and substance from its prototype." The use of the word 'heterogeneous' seems to suggest that the Kala is a parallel existence with Iswara, which an Amsa is not. By Amsavatara many of the commentators mean Divine manifestation revealing some of the Divine majesties (Bhagas) needed for the occasion, though, being

one in consciousness with God, they possess all powers. A Kala is described as a Vibhuti, or a manifestation of divine power in separation (*Bhinnāmsa*). Kalas of Vishnu are individualised expressions of His power as souls of exceptional potency. Some Kalas, who are His eternal companions and attendants like Sesha, are taken as coeval with Him, and some others like the Manus and exceptional souls of high evolution, as Adhikarikas or the specially commissioned personalities to whom cosmic functions are allotted by Him. They may also be liberated souls (*Muktapurushas*) who have realised their oneness with Him but yet retain their individuality and are ever at His service. Such divinised individualities are also His Vibhutis (Powers) or Kalas. The Bhagavan can be conceived as manifesting His Amsa (aspect), or His Bhaga (majesties) through the medium of these Kalas. If such a conception is accepted, the term Amsa-Kala used by the *Bhagavata* text (1.3.28) becomes specially appropriate to indicate this combination. God may be conceived as formful, but He is not an individual. So when He is said to manifest, it is proper to conceive Him as doing this manifesting as an individuality through His Kalas. This idea of combination is conveyed by the expression Avesāvatara, or Descent by infilling. It means the Divine Spirit infills a Kala or perfected individual and becomes incarnate thereby as a personality. According to some commentators of the *Bhagavata* like Jiva Goswami, a very limited manifestation of Divine power through a Kala is called a Vibhuti, but when the infilling is of a very great magnitude, the mighty expression of Divinity that results is called an Avesavatara. In this way the Amsa and Kala conception of Incarnation can be unified

in the idea of Avesavatara.

A grouping of the twenty-three Avataras as found in an unspecified old work on the basis of the manifestation of Bhaga or divine majesties in them, is given in the commentary of Viswanath Chakravarti on the *Bhagavata*. It is as follows: Nrisimha, Parasurama, Kalki and Purusha are manifestations of God's Bhaga called Aiswarya (omnipotence); Narada, Vyasa, Varaha and Buddha, of Dharma (goodness); Rama, Dhanwantari, Yajna and Prithu, of Yasas (glory); Balarama, Mohini and Vamana, of Srī (Beauty); Datatatreya, Matsya, Kumaras and Kapila, of Jnana (omniscience); Narayana, Nara, Kurma and Rishabha, of Vairāgaya (renunciation). "Krishna, the ocean of all sweetness, is, on the other hand, the manifestation of all the six above mentioned divine majesties. He underlies all the Avataras."

Avatara as an Infilling (Avesa) of Anugraha-Sakti or Redeeming Power

The above grouping introduces some system into the rather amorphous list of Incarnations given in the *Bhagavata*. A better systematisation is to be found in the unification of the conceptions of Amsa and Kala, often indiscriminately used in the *Bhagavata*, by the theory of Avatara as an Amsa-Kala or an Avesa, the infilling of a Kala by Divinity as stated earlier. Leaving aside the non-human Descents, the Incarnation concept can be understood as an expression of the Anugraha-Sakti (redeeming aspect or Amsa) of Mahavishnu through a Kala (a perfected individuality ever associated with the Lord's work of redemption). An Incarnation becomes significant to man only when He is an expression of the Divine through humanity and one could see in Him both God and man. In some

conspicuous examples like Krishna Incarnation, Divinity predominates and humanity is a thin veil only, for which reason he is called Purnavatara and *Bhagavān Svayām* (Bhagavan Himself). The implication of this predominance of Divinity in Krishna is that man can follow only His instructions and not his actions which are of superhuman dimensions. The sportive activities of His life were meant for blessing His devotees, and so they provide matter for devout contemplation and not for imitation. What is suited for imitation is the attitude and actions of His devotees in relation to Him. But there are other Incarnations like Rama in whom humanity and divinity are equally matched and who provide examples for imitation. It is, however, confusing to note that Varaha (Boar), Matsya (Fish), Nrisimha (Man-lion) etc., are included in the list of Leelavataras (Sportive Descents) along with Rama, Krishna, Buddha, Kapila, Rishabha, Dhanwantari, Dattatreya etc., who can be easily understood as Amsas or Kalas or Amsa-Kalas. They are obviously historical personages, though our limited knowledge of the dimensions of history may raise problems for such accommodation. As regards non-human Incarnations, they may be taken as psychic manifestations in the consciousness of devotees or as relating to other dimensions than ours.

Some clever attempts have been made to explain the usually enumerated ten Avatars from an anthropological point of view. These ten Avatars are Matsya (Fish), Kurma (Tortoise), Varaha (Boar), Nrihari (Man-Lion), Vamana (Dwarf), Parasurama (Rama with an Axe), Rama (Prince of Ayodhya), Krishna with Balarama (the full Incarnation of the *Bhagavata*), the Buddha (the historical Siddhartha) and Kalki (the future destructive

Descent). The non-human Avatars are described by some as the totems of different clans, and as these clans came to be accommodated in the Vishnu cult, the totem animals etc., were sanctified and the legends associated with them were incorporated as materials of the Puranas. Others find in the arrangement of the list the recapitulation of the evolutionary ascent of life from water-bound creatures, through amphibians and land-bound creatures, to primitive man clearing forests with the axe, and thence to civilised man. These theories are interesting but far-fetched. What is more, they shed no light on the devotional developments centring on these Incarnations.

With the Amsa-Kala doctrine of Incarnation unified under the idea of Avesa-vatara, the *Bhagavata* conception of Mahavishnu is complete. He is the ultimate source of creation, revelation and redemption. Through Brahma, who comes out of his navel-lotus, He creates, and through him, He also reveals the Veda, the Word of power and wisdom, and His redeeming aspect (Anugraha-Sakti) comes as the Leelavatara from age to age for resuscitating the eternal spiritual law and providing the Jivas with various means of salvation through the contemplation of His activities and teachings. The Leelavatara, as an Amsa-Kala or Avesa, may be described as the Transcendental manifesting through a perfect Person who is one with Iswara in consciousness but keeps up a distinctive individuality for the purpose of world redemption. And if we conceive that perfect Person to be the same eternally, then He becomes the very embodiment of God's redeeming power and the distinction between the two becomes inconsequential. Unless some such doctrine is accepted, it is impossible to understand the statement of some of the

great personalities accepted as Incarnations like Sri Krishna and Sri Ramakrishna. "Many have been the births undergone by Me as also by you. I remember them all, but you do not," says Sri Krishna. "The same One who appeared as Rama and Krishna has now appeared as Ramakrishna, but not in the Vedantic sense," says Sri Ramakrishna. These statements can be understood only as meaning that the same Divine Personality, one with Iswara in consciousness but keeping up a distinct entity, appears from age to age as the Divine Incarnation, the embodiment of the redeeming power of God (Anugraha-Sakti). A Leelavatara as an Amsa-Kala is therefore both God and Man. It is God approaching man through humanity, so that even ordinary people who cannot practise philosophic reflection and concentration can have communion with Him through the study and

contemplation of the sportive activities of the Lord Incarnate and the devotional attitudes of His associates.

Finally, in addition to the Leelavataras, the spiritual tradition of India and the world at large record the lives of many great personages known as prophets, Adhikarika-purushas, Alwars, Nainmars, Acharyas etc. All these may be understood as coming within the concept of Kalas interpreted as Vibhutis or manifestations of limited powers of the Lord through highly evolved personalities. When the *Bhagavata* says that the Incarnations of Hari are as numerous as streamlets from a lake, it has to be understood to mean such Kalas or Vibhutis. They are thus to be distinguished from the rather rare Leelavataras in whom Divine majesty, especially the power of redemption, that is, of bestowing salvation on Jivas at will, is conspicuously manifest.

APPENDIX III

GLOSSARY

- Abhichāra*: Black magic
- Āchamana*: Ceremonial sipping of water before worship
- Āchārya*: Teacher
- Adharma*: Act contrary to righteousness or scriptural injunction
- Adhvaryu*: One of the priests officiating in a sacrifice
- Adhidaivika*: Happenings from the influence of natural and supernatural agencies.
- Adhyātmika*: Happenings from the bodily or mental causes within oneself.
- Adhibhautika*: Happenings due to primordial elements
- Adishesha*: Also termed Ananta and Sankarshana, represented as the serpent bed of Vishnu
- Āgama*: Scriptures of the Vaishnava and other cults, as distinguished from Nigama or the Veda
- Agnihotra*: A fire sacrifice to be daily performed
- Ahamkāra*: The ego sense
- Āhavanīya*: Name of one of the fires to be maintained by a householder, the others being Gārhapatya and Dakshina
- Akshara*: The immutable Being
- Akshouhini*: A division of an army consisting of 21,870 elephants, 21,870 chariots, 65,610 horses, and 1,09,350 infantry
- Amrita*: Divine nectar conferring immortality
- Amsa*: A part
- Antahkarana*: The inner organ or the mind including sense powers and Buddhi (intellect)
- Antaryāmi*: God as inner pervader of all
- Anuloma*: Marriage of a man of a higher caste with a woman of a lower caste.
- Anushtup*: One of the Vedic metres
- Apāna*: one of the five vital forces, the others being Prāna, Vyāna, Udāna and Samāna
- Apsaras*: A heavenly nymph
- Apūrva*: The subtle efficiency of a sacrifice accruing to the sacrificer
- Arghya*: A ceremonial, initial offering of flower and other ingredients at the start of a worship
- Arjuna*: A kind of tree; the third of the Pāndavas.
- Artha*: Wealth; objective
- Astra*: An arrow; a missile
- Astrāya phat*: A formula forming part of a Mantra for warding off evil
- Asura*: Opponent of Devas; an evil one
- Atala*: One of the fourteen spheres, a nether world
- Avabhritha*: Concluding rituals and bath rounding off a sacrifice
- Āvatāra*: Incarnation
- Āyurveda*: Science of Indian Medicine
- Bali*: An offering
- Bhagavān*: Exalted Lord; Viṣṇu; one possessed of the six Bhagas or excellences
- Bhāgavata*: A devotee of Vishnu
- Bhajan*: Devotional songs; worship
- Bhakta*: A devotee

- Bhakti*: Devotion
Bhikshu: A mendicant ascetic
Bhūta: Spirit; goblin
Bhusundi: A kind of weapon, probably fire-arm
Bhūtasuddhi: A meditation for purifying one's body and mind
Brahmā: The demiurge, pictured as emerging from the navel-lotus of Vishnu
Brahma-hatya: Sin accruing from the murder of a Brāhmana
Brahma-rākshasa: A learned Brāhmana who becomes a spirit for his sins
Brahmarandhra: The psychic orifice at the crown of the head
Brahmarshi: A Brāhmana sage
Brahmasūtra: Aphorisms on Vedānta
Chakora: A kind of bird, supposed to drink only rain-water as it falls from the clouds
Chakra: Vishnu's weapon, the discus Sudarsana
Chāmara: A kind of bushy fan
Chāranas: A group of celestials
Charu: Boiled cereals for sacrificial offering
Chit: Intelligence
Chitta: Mind-stuff
Daitya and *Dānava*: Kinds of Titans
Daiva: Destiny, unknown factor
Dakshina: A present given at the end of a religious rite
Devas: Celestials
Devayāna: The Path of the celestials along which the meritorious go after death
Dhanurveda: Science of archery
Dharma: Righteousness; law; religion; god of justice
Dhātus: Bodily ingredients
Dhyāna: Meditation
Dundubhi: a big drum
Dūrva: a kind of grass used in religious rites
Dvija: Twice-born
Dvīpa: Island-continent
Dviparārdha: The total life-span of Brahmā after which a total Pralaya of equal duration takes place. Brahmā's life-span is a hundred Brāhmīc years, which is equal to 311.04 trillion human years
Dwāpara Yuga: The third of the four Yugas
Dwaipāyana: A name of Vyāsa; literally one born in an island.
Gangā: A river of that name; Ganges
Gāyatrī: A Vedic Mantra used as prayer; also name of a Vedic metre
Ghatikā: Twenty-four minutes
Gokula: A settlement of cowherds for keeping cows
Gopa: A cowherd
Gopī: A cowherdess
Gopura: Gate of a city or of a big edifice
Gotra: A clan
Gunās: Sattva, Rajas and Tamas constituting Prakriti; also a quality; a bowstring; rope
Guru: Teacher
Guru Dakshinā: Parting present to a teacher
Hātaka: A kind of imitation gold
Havya: Sacrificial offering to Devas, as contrasted with Kavya or offering to the manes (Pitris)
Hemanta: A season
Homa: A fire sacrifice
Indra: Leader of the celestials
Indriya: An organ of sense or of action
Īswara: God; specially applied to Siva
Jāgrat: Waking state
Japa: Silent repetition of a Mantra
Jīva: An individual spirit, especially in embodiment
Jñāna: Knowledge; spiritual enlightenment
Jñāni: A man of wisdom

- Kali*: A spirit of evil; antagonism
Kālindī: Same as Yamuna
Kali-yuga: The Iron Age, the most degenerate of the four Ages or Yugas
Kalpa: A daytime of Brahmā (consisting of a thousand four-yuga cycles), followed by an equal period of his night called Pralaya
Kāmadhenu: Heavenly cow which yields all desired things
Karanyāsa: Poses with the hand in worship, having occult significance
Karma: Action; a Vedic rite; destiny as consequence of one's actions
Karmakānda: Ritualistic portion of the Veda
Kesava: A name of Vishnu
Kīrtana: Hymn praising God
Krita-yuga: The first of the four Yugas, when perfection prevails
Kriyā-sakti: Power of action
Krosa: Two miles
Kshetra: A field; a holy place; a temple
Kula Parvata: Boundary mountain
Linga-sarīra: The subtle body, same as Sūkshma Sarīra
Lokahita: Good of the world
Loka-pāla: One of the eight deities in charge of the eight directions
Madhuparka: An offering made to a guest at his initial reception
Manas: Mind
Mantra: A sacred word of power
Manu: A patriarch in charge of the world system for a long period
Manvantara: An epoch of a Manu or Patriarch; in a Kalpa there are fourteen Manvantaras
Māyā: The power of God; an illusory appearance
Mīmāmsaka: A follower of the philosophy of Vedic ritualism; an interpreter of the Veda in general
Mleccha: A barbarian
Moksha: Liberation
Mridanga: A percussion musical instrument
Muhūrta: Forty-eight minutes; a short time
Mukhyaprāna: Chief vital force
Mukti: Liberation
Mūla Mantra: The principal Mantra
Nāga: Serpent; a species of beings
Naimittika Pralaya: An intermediary deluge produced by a cause, namely Brahmā's sleep at the end of his day-time.
Nakshatra: Constellation
Naraka: Purgatory; hell
Nishāda: A hunter
Nivritti: Withdrawal from worldly life
Nyāsa: Protection of the body by touching parts to the accompaniment of chanting Mantras
Padmakalpa: The name of a particular age of Brahma's rule
Panava: A musical instrument
Pāpa: Sin
Parabrahman: Supreme Being—
Parameswara: Supreme Lord; Siva
Paramātman: The Supreme Spirit
Parārdha: Half the term of Brahmā's life (50 Brāhmīc years). (cf. Dviparārdha)
Parigha: Iron club
Pāsa: Noose
Patanga: Moth, or any flying creature
Pattisa: A weapon
Pāyasa: Milk pudding
Pitris: Manes
Pitriyāna: A way by which the Jiva progresses after death. Going by that path he has to return to the earth again.
Plaksha: Fig tree
Poshana: Divine grace
Pradhāna: Same as Prakriti
Prajāpati: A Patriarch

- Prajñā*: Understanding; consciousness
- Prakṛiti*: The unconscious stuff of the Universe in its primeval condition
- Pralaya*: Deluge
- Prāṇa*: Life; life-breath
- Pratiloma*: Marriage of a woman of a higher Varna with a man of a lower one.
- Pravṛitti*: Life of worldly activity
- Prāyaschitta*: Purificatory penance
- Prema Bhakti*: Devotion or pure love that seeks no return
- Punya*: Merit derived from good works
- Pūraka*: The part of Prāṇāyāma in which the lungs are filled with air.
- Purāna*: A kind of sacred literature, recognised as eighteen in number
- Pūrnāvatāra*: Full incarnation, specially applied to Krishna
- Purodāsa*: Cooked flour offered in Vedic sacrificial rites
- Purusha*: He who pervades; he who dwells in the body; person; individual centre of consciousness
- Purushottama*: Supreme Spirit
- Rājarshi*: A sage of the Kshatriya class
- Rajas*: One of the Gunas of Prakṛiti indicated by activity and restlessness
- Rākshasa*: A demon
- Ramā*: Lakshmi
- Rasa*: flavour; taste; sentiment
- Rāsa*: A circular dance of Krishna with the Gopis
- Ribhus*: A kind of celestials
- Rig Veda*: the first of the four Vedas
- Rishi*: A sage
- Rita*: Truth; cosmic order
- Rudra*: Siva
- Rudrāksha*: Beads used by devotees of Siva
- Sabdabrahma*: The Veda
- Sāla*: A kind of tree
- Sālagrāma*: A kind of black stone worshipped as the emblem of Vishnu
- Sālmali*: Silk-cotton
- Samādhi*: A deep contemplative state; concentration
- Sāman*: A Mantra of the Sāma Veda sung in an elaborate tune
- Samsāra*: Cycle of births and deaths
- Sandhyā*: Meeting of day and night; a rite performed at such times
- Sandhyāvandana*: Worship offered at Sandhyā
- Sāṅkhyā Yoga*: A system of philosophy attributed to Kapila
- Sārṅga*: The bow of Vishnu
- Sarpa*: Snake
- Sāstra*: Scripture; science
- Satchidananda*: Existence-Knowledge-Bliss
- Satra*: A long-drawn sacrificial rite
- Sattva*: Goodness; one of the Gunas of Prakṛiti
- Saugandhika*: A rare strong-scented flower
- Savana*: Offering made at three times in a sacrifice
- Srāddha*: A ceremony for propitiation of manes
- Siddha*: A kind of celestial being; also those with occult powers
- Smṛiti*: A code of Dharma and law
- Snātaka*: A Brahmachārin who has returned home after completing his studies
- Sṛuti*: The Veda
- Sūkshma Sarīra*: Same as Linga Sarīra; subtle body
- Sushumnā*: A psychic current running through the spine
- Sushupti*: Deep sleep
- Sūta*: A mixed caste working as charioteers; a narrator of traditional lore
- Svayamvara*: Marriage in which the bride chooses the husband
- Swadharma*: One's duty

Taijasa: Jiva in the dream state
Tamāla: A tree with dark leaves
Tamas: Darkness; ignorance; one of the Gunas of Prakriti
Tambura: A kind of stringed musical instrument
Tāndava: The dance of Siva noted for its vigour
Tanmātra: The subtle aspect of elements
Tantra: Ritualistic scriptures
Tapas: Austerity
Tarka: Argument; dispute
Tattva: Truth; a category in philosophy
Tilaka: A mark made on the forehead as a token of one's faith.
Tīrtha: Holy spot; water
Tithi: A day of the fortnight
Tretā-yuga: The second of the four Yugas or ages
Tulasī: Sacred basil
Turīya: The Fourth, that is, the witness of the three states of waking, dream and deep sleep.
Tūrya: A kind of drum
Udgātā: One of the priests officiating in a sacrifice
Udgīta: A Vedic chant in a musical tune
Ugrasravas: The name of the Sūta narrating the Bhāgavata
Upanayana: Ceremony of investing with the sacred thread for the twice-born Varnas
Upanishad: The philosophical section

of the Vedas
Upāsana: Meditation; worship
Vaikrita: The second stage of creation, also called Visrishti or Visarga
Vaitaranī: A river of the purgatory, difficult to cross
Vāmadeva: The name of a sage
Vanamālā: A garland of wild flowers
Vānaprastha: a forest-dwelling ascetic
Varna: Any of the four class divisions of Vedic society
Varnāśrama: The social system of four classes and four stations of life
Varsha: A sub-continent
Vasu: A kind of celestial
Vidyādhara: A kind of demi-god proficient in fine arts
Visva: Jiva in the state of waking
Vyāhriti: The syllables 'Bhūh, Bhuvah, and Svah' uttered in rites
Yajna: Sacrifice
Yoga-Māyā: The unique power of Vishnu; also called Atma Maya or merely Maya
Yojana: eight miles
Yuga: One of the four ages, Krita, Treta, Dvāpara and Kali. The cycles of these four ages, each lasting for 4,320 million human years, continually recur, and a thousand of them constitute one daytime of Brahmā. It is followed by an equally long period of night when creation is at standstill in dissolution or Pralaya.

APPENDIX IV GENERAL INDEX

VOLUME I

- Ahankāra: 262;
as means to trace the higher self 269
Alakāpuri: 325
Allegory:
of Deer 441;
of Puranjana 419
Arjuna: 27, 63, 65
Aswatthāma:
revenge of 28, 33
Avatāras: 10, 117;
purpose of 29, 36
Bhagavān:
the only existence 292
Bhāgavata:
Chatussloki 132;
origin of 128, 133, 175;
in brief 117, 125, 133;
characteristics of 27, 134, 175
Bhakti:
definition of 258, 278;
genesis of 257;
supremacy of 7, 19, 259, 404;
motivated and unmotivated 103, 278;
superior to Mukti 258, 278;
types of 278;
disciplines of 278, 402;
its progress 7
Bhīṣma: 38, 41
Bhūtas: 263
Boar:
Avatāra as 199, 224
Brahmā: 108, 142, 179, 191
Brahmaloka: 101, 290
Categories:
origin of (Sarga) 164, 261;
Visarga (or Brahmā's creation) 173, 185, 193
Concentration: 95
Cosmic form of the Lord: 95, 108, 113, 135, 265
Creation:
as Sarga 110, 128, 135, 163, 193;
as Visarga 185, 193;
the Lord unaffected by 114, 171;
of Manus 235;
of Yajnas 196;
and Brahmā's moods 232
Dakṣa Prajāpati: 307;
and Sati 309
Death: 93, 283, 289;
meaning of 189;
of a Yogi 101
Devahūti: 241
Devotion:
its progress (see BHAKTI)
Devotional disciplines: 278, 402
Dhritarāshtra: 55
Dhruva: 337;
glory of 363
Eschatology: 99, 290
Form of the Lord: 213, 272, 342;
Cosmic 95, 112, 265;
as Vishnu 98, 130, 178, 213, 272
Hiranyāksha and Hiranyakasipu: 204
Holy men:
the Lord subordinates Himself to them 216;
characteristics of 257
Image worship:
true and false 279
Incarnations: 10, 117;
as Boar 198;
as Kapila 252;
as Nara-Nārāyana 307;
as Prithu 383
Indriyas: 263
Jiva:
in the cycle of births and deaths 284, 439
Kailāsa: 324
Kali: 17, 71
Kapila: 250;
his instructions 255
Kardama: 241, 304
Krishna:
his detachment 12, 51;
exit of 61;
as the unperturbed witness 51;
Uddhava on 150
Kubera: 359
Kumāras: 193, 209, 210, 400
Kunti: 34
Liberation:
means of 268, 271, 275;
finality of 269
Linga Sarīra: 442
Lokas:
their perishability 290
Marichi: 194
Meditation: 98, 272, 342
Nārada: 17, 59
Naraka or Purgatory: 283
Nara-Nārāyana: 307
Nārāyana: 109, 115, 135
Pāndavas: 28, 68
Parīkshit: 52, 71, 81, 85
Prachetas: 111, 446
Prakriti:
evolution of 261
Pralaya: 191
Prithu: 383
Purgatory: 283
Purpose of Divine Incarnations: 29, 36
Purusha:
in relation to Prakriti 260;
Virāt 265;
bondage and liberation of 268
Rudra: 193, 309, 326
Rudras: 194
Sādhū:
characteristics of 257
Samsāra:
its travails 281
Sati Devi: 312, 317
Sermon:
of Prithu 396;
of Suka 91;
of Sanat-kumāra 401;
of Nārada to Dhruva 341
Sexes:
creation of 197
Sin:
destiny of the sinful 281
Siva and Vishnu:
conceptions of 8, 413
Suka: 27, 88
Swāyambhuva: 197, 198, 239, 303, 335
Tanmātras: 262
Time: 186, 188, 280
Unity:
of all existence 292
Uttānapāda: 338
Uttara: 33
Vaikuntha: 129, 210
Vāsudeva: 8
Vena: 364
Vidura: 55, 144
Virātpurusha: 10, 116, 135, 167, 265
Vyāsa: 14, 27
Worship: 103;
in images and fellow beings 279
Yajna: 115, 196;
of Dakṣa 312
Yajna Purusha: 115
Yogis:
their passing 99, 408

Yudhishtira: 37, 68
Yugas: 190

VOLUME II

Agnidhra:
and Pūrvachitti 12
Ajāmila episode: 113
Allegory:
of the forest of Samsāra 50, 54
Ambarīsha:
story of 410
Avadhūta:
his conversation with Prahlāda 276
Bhagīratha:
bringing of Ganga to the earth 432
Bharata: 2;
rule of 29;
and deer episode 31;
and sacrifice to Bhadrakālī 38;
and Rahūgana 40;
instruction to Rahūgana 44;
greatness of 59
Bhāratavarsha:
uniqueness of 66;
worship in 78;
physical features of 79;
glory of 80
Bhāvādvaita, Kriyādvaita, and Drav-
yādvaita: 291
Bhīshma: 480
Chitraketu:
story of 172;
transformation of 181
Constellation: 93
Dadhīchi:
and thunderbolt weapon 159
Daksha:
and multiplication of species 129
Devotion:
as the easiest path 240;
through confrontation 264
Dhruva: 94
Divine Name:
glory of 127
Dushyanta:
and Sakuntalā 472
Dweepas: 82
Earth:
surface of 3
Fish:
incarnation as 390;
and Satyavrata 391;
and deluge 393
Gangā:
its descent 68
Gaya: 61
Haryaswas: 135;
and riddle 136
Hiranyakasipu:
antecedents of 210;
his Tapas 218;
and Prahlāda 225;
destruction of 243
Holy men:
greatness of 23
Holy places: 282
Incarnation:
as man-lion 244;
as tortoise 321;
as Mōhini 331;
as Vāmana 367;
as Fish 390;
as Rāma 437;
as Parasurāma 455
Indra:
and Brahmahatyā 170
Iswara:
impartiality of 207;
and slaughter of Sisupāla and other
enemies of God 209;
as Kalpataru 255
Jambūdweepa: 3;
and divisions or Varshas 63
Kārtavīryārjuna:
and Parasurāma: 457, 485
Khatvānga:
his salvation 435
Lokas: 4
Lokāloka: 82
Lordly Elephant (Gajendra):
story of 300;
hymn of 304;
antecedents of 308
Mahabali:
his ascent 354;
in bondage 379;
grace on 382, 385
Mahāmeru:
situation of 64, 66
Manvantara and Manu: 296, 297,
311, 350, 353
Maruts:
birth of 192
Mohini:
incarnation as 331;
and befooling of Asuras 333;
and Siva 344
Moon:
its movements 92
Nābhi:
sacrifice of 16
Nārada:
his past 292
Naraka: 4, 104
Nārāyana-kavacha: 148
Nether Regions: 97
Nrisimha:
incarnation of 244
Ocean:
churning of 311, 317;
and Kālakūta 321;
and Siva 323, 325;
and Rāmā 327;
and Amṛita 330;
and Mohini 331
Panchamahāyajna: 281
Parasurāma:
advent of 455;

and extermination of Kshatriyas
459
Payovrata:
description of 360
Poshana: 111
Prahāda:
story of 225;
sermon of 233, 238;
antecedents of 237;
hymns of 251;
and nine-limbed Bhāgavata Dharma
229;
and universal salvation 258
Priyamvrata: 15;
Brahmā's advice to 6;
and the oceans and the Dweepas 9
Pumsavana:
rite of 196
Purūravas: 403;
story of 450
Rahūgana: 40, 44, 52
Rāhu: 96
Rakshā: 111
Rāma:
incarnation of 437
Ranti Deva:
his compassion 475;
his sermon 476
Rishabha: 2, 18;
sermon of 20;
as Avadhūta 24;
significance of 27
Sagara:
story of 428
Sankarshana: 101;
meditation on 182
Santanu: 480
Satyavrata:
and Fish Incarnation 391;
made Manu 396
Sisumāra: 4, 94
Srāddha: 282;
feeding at 284
Sri Krishna:
genealogical background of 486, 490
Sun:
course of 88;
chariot of 90;
movement of 91
Tortoise:
incarnation as 321
Universe:
descriptions of 2;
purpose of the description 109
Vajrāyudha: 158
Vāmana:
incarnation of 367;
cosmic form of 377
Vamsa:
meaning of 397
Vamsānucharita:
meaning of 397
Varnāshrama Dharma:
in all its aspects 267
Varshas:

worship in Ilāvṛata 69;
 in Bhadrāsua 71;
 in Harivarsha 72;
 in Ketumāla 73;
 in Rāmyaka 75;
 in Hiranmaya 75;
 in Uttarakuru 76;
 in Kimpurusha 77;
 in Bhārata 78
 Vasudeva:
 and his issue 489
 Viswarūpa: 146
 Vritra: 152;
 confrontation with Indra 160;
 sermon of 166;
 antecedents of 172;
 as Chitraketu 188
 Yadus:
 line of 484
 Yajna: 281
 Yayāti:
 story of 464;
 his old age and sons 467;
 his sermon on renunciation 470
 Worship:
 true 283

VOLUME III

Akrūra:
 trip to Gokula 190;
 revelation to 199;
 mission to the Kurus 245
 Aniruddha: 310
 Arjuna: 415, 431
 Balarāma:
 at Naimishāranya 377;
 pilgrimage of 380
 Bāna: 310
 Bhakti:
 meaning of the word 5;
 types of 6;
 as fifth Purushārtha 15;
 stages of 23;
 disciplines of 24
 Bhramara-Gītam: 233
 Dantavaktra: 376
 Duryodhana:
 discomfiture at Rājasūya 368
 Gītam:
 Bhramara-gītam 233;
 Gopikā-gītam 166;
 Yugala-gītam 180;
 Sruti-gītā 421
 Gopikas:
 on Krishna's flute 129, 156;
 stealing of their cloth 132;
 and Rāsa dance 156;
 in separation from Krishna 160;
 song of 166;
 wailing of 196;
 and Akrūra 196;
 at Syamantapanchaka 395
 Gopi-Krishna episode:

meaning of 11, 20;
 Suka's views on 175
 Incarnations:
 mystery of 98
 Jarāsandha:
 invasion by 248, 343, 352
 Jnāna:
 and Bhakti 99
 Krishna:
 historical and mystical;
 birth of 43;
 attempts on the life of 56, 62, 81, 84,
 104, 106, 119, 121, 184, 187, 189;
 subordinating himself to devotees
 72;
 and picnic in the woods 83;
 flute of 129, 156;
 as super-dancer 130;
 uniqueness of 134;
 his first message to the Gopikas
 through Uddhava 235;
 his household life 337;
 visit to Indraprastha and Yudhis-
 thira's Rājasūya 346, 347;
 his message to the Gopis at Sya-
 mantapanchaka 391
 his consorts on him 396;
 service to his parents 409;
 his adoration by consorts 442.
 Muchukunda:
 bestowal of grace on 253
 Narakāsura:
 slaying of 292
 Nrga: 318
 Paundraka: 326
 Pradyumna: 275
 Pūtana:
 devotional implication of her story
 59
 Rājasūya:
 of Yudhishtira 360
 Rāsa dance:
 philosophy of 157;
 and its moral issue 11, 20, 175
 Rudra:
 and Vrikāsura 431
 Rukmini:
 message of, and marriage 260;
 Krishna teasing her 298
 Sālva: 369
 Sāmba:
 and Balarāma 332
 Satrājī:
 and Syamantaka 279
 Seasons:
 description of 124
 Self:
 basis of all love 102
 Sisupāla: 276, 360
 Sṛidāma:
 story of 383..
 Srutadeva: 410
 Subhadra:
 and Arjuna 415
 Syamantapanchaka: 391

Uddhava:
 at Vraja 232;
 and Pancharatna 238
 Vedas:
 the hymn of 421
 Vrindāvana:
 departure to 78;
 description of 104;
 sport in the forest 120

VOLUME IV

Antariksha:
 sermon of 14
 Ātman: 18;
 his persistence 95, 126;
 his unaffectedness 110, 115, 123;
 his difference from the body 114
 Avadhūta:
 sermon of 36;
 his Gurus 39
 Āvirhotra:
 sermon of 19
 Banyan leaf:
 Lord as infant lying on 201
 Bhāgavata:
 its contents 212;
 devotion alone as its topic 216;
 Bhāgavata Dharma: 10, 16;
 excellence of 148
 Bhāgavatottama: 12
 Bhakti: 59, 72, 97;
 and Vedic ritualism 101;
 and renunciation 103
 Bhāgavata:
 merits of studying it 218;
 metaphysics of 223;
 theology of 229
 Bhikshu Gītam: 118
 Body:
 its spiritual value 102;
 and Ātman 116;
 vileness of 134
 Bondage:
 whose is it 57, 143
 Brahmachārin:
 duties of 81;
 life-long 86
 Categories:
 why varying enumerations 112
 Chamasa:
 sermon of 25
 Cosmos:
 its evolution 125;
 its dissolution 127
 Danger:
 duties in times of 88
 Death:
 explanation of 115
 Gopikas:
 and holy company 63
 Gunas:
 what regulates their growth 66;
 and man's character 128;

- and spiritual progress 130;
liberation from 131
- Guru:
and the Avadhūta 39;
service of 53
- Hamsāvatāra: 67
- Hari:
sermon of 12
- Holy man:
characteristics of 60;
sanctifying power of 62, 134
- Householder:
duties of 87;
and salvation 88
- Human life:
a vanity fair 172
- Image worship: 136
- Incarnations: 21
- Iron pestle:
and destruction of the Yadus 7
- Īśvara:
and Jiva in analogy of birds 58
- Janamejaya:
and serpent Yajna 184
- Kali Yuga:
its excellences 29;
degeneration in 167, 173;
panacea for its evils 175
- Kalki:
incarnation of 169
- Karabhājana:
sermon of 27
- Kavi:
sermon of 10
- Knowledge: 65, 95, 116, 144
- Krishna:
greatness of 302;
shot by hunter 156;
exit of 159;
end of earthly career 33
- Kṛita Yuga:
advent of 169
- Lokas: 126
- Mārkaṇḍeya:
story of 194;
vision of the Lord as infant 202;
greatness of 206
- Māyā:
Antariksha on 14
- Meditation: 74
- Mendicant:
song of 118
- Metaphysics:
of the Bhāgavata 223
- Mind:
as cause of Samsāra 121
- Moral values:
relativity of 107;
degradation in 107
- Nāḍabrahman: 64
- Nara-Nārāyaṇa:
and Indra 22;
and Mārkaṇḍeya 196
- Nārāyaṇa: 18
- Navayogis:
sermon of 8
- Parābhakti: 17
- Paramahansa:
his way of life 92
- Parīkṣhit:
his end 183
- Pippalāyana:
on Nārāyaṇa 17
- Prabuddha:
on Bhāgavata Dharma 16
- Pralaya: 127;
four kinds of 176;
- Mārkaṇḍeya's vision of 200
- Philosophers:
why they differ 111
- Purāṇas:
their characteristics 191;
enumeration of 193, 220
- Purity and Impurity, their
relativity 106
- Purūravas: 132
- Purusha and Prakṛiti: 125
- Royal dynasties after Krishna's exit
164;
object of their narration 172
- Samsāra:
I-sense as its experiencer 124
- Sannyāsin: ..
way of life of 91, 93
- Siddhis: 76
- Siva:
blessing Mārkaṇḍeya 203
- Sound:
philosophy of 186
- Sun:
his movements 240
- Taittirīya recension:
origin of 188
- Takshaka: 184
- Theology:
of the Bhāgavata 229
- Tripād-Mahānārāyaṇopaniṣad 233
- Uddhava Gītā:
and Bhagavad Gītā 4
- Uddhava:
seeking refuge 35;
questions of 98;
advised to go to Badari 153
- Vānaprastha:
way of life of 90
- Varnas and Āśramas:
their characteristics and duties 84;
salvation through 94
- Vedic revelation:
indirectness of 110;
division of 187;
recensions of 189
- Vibhūti: 79;
- Vishnu:
his form explained 207
- World:
no existence apart from the Lord 65
- Worldly-minded:
perversities of 25
- Worship:
Vaidika 19;
Tāntrika 20;
forms of 27;
way of 61
- Yādavas:
destruction of 5, 155
- Yadu:
questioning the Avadhūta 39
- Yama, Niyama, etc. 98
- Yogas:
three only 101;
as restraint of mind 102;
and Jñāna 142;
some obstacles to 147

APPENDIX V

INDEX TO HYMNS

Volume I

Hymn of Kunti 34-37; of Bhīshma 41-43; of City Women 45-47; of Suka 106-108; of Deities 165-167; of Brahmā 179-183; of Rishis 201-202; of Kumāras 215; to Kapila 252-253; to Rudra 327-328; in praise of Sri Hari 331-335; of Dhruva 346-348; to Prithu by the Earth Goddess 381-382; of Prithu 391-393; Rudra Gīta 414-418; Hymn of the Prachetas 448-450.

Volume II

Hymn of the sacrificial priests 15-16; Nārada praises Sankarshana 103; Yama on the Lord's glory 126-129; Hamsaguhya-stotram 131-133; Nārāyana-kavacha Mantra 148-51; Hymn of the Devas 155-58; Chitraketu's Hymn 184-86; Stotra for Pumsavana 200; Hiranya's Hymn to Brahmā 220-222; Hymns to Narasimha 248-51; Hymn of Prahlāda 252-59; Hymn of Gajendra 304-307; Hymn of Brahmā 313-317; Brahmā's subsequent Hymn 317-319; Hymn to Siva 323-25; Hymn by Siva 345-46; Aditi's Hymn 364; Brahmā's Hymn 366; Hymn of Bali and Prahlāda 387-88; Satyavrata's Hymn 394-95; Hymn to Kapila 430-31.

Volume III

Hymn of Brahmā 40-42; Vasudeva's Hymn 44-45; Devaki's Hymn 45-46; Hymn of the two Guhyakas 76-77; Hymn of Brahmā 95-101; Hymn of the serpent wives 113-115; Indra's Hymn to Krishna 150-52; Gopikāgītām 166-69; Yugala-gītām 180-83; Akrūra's Hymn to Krishna 201-204; Uddhava on Krishna 229-250; Bhramaragītām 233-34; Uddhava's Hymn on Gopis 238-239; Hymn of Akrūra 242-43; Hymn of Muchukunda 257-59; Prayer of Earth Deity 295; Rudra's Hymn 316-17; Hymn of the Rulers 357-58; Srutigīta 421-31.

Volume IV

Hymn of the Devas 31-33; Bhikshu Gītām 182; Mārkaṇḍeya's Hymn 197-99; Sūta's salutations 212-13; 218-19.



Some of Our Vedanta Classics
On Bhakti

Adhyatma Ramayana

Sundara Kandam

Narayaneeyam

Bhakti Ratnavali

Sri Vishnu Sahasranama

Sri Lalita Sahasranama

Devi Mahatmyam

Saundarya Lahari

Sivananda Lahari

Narada Bhakti Sutras

Narada's Way of Divine Love

Srimad Ramayana